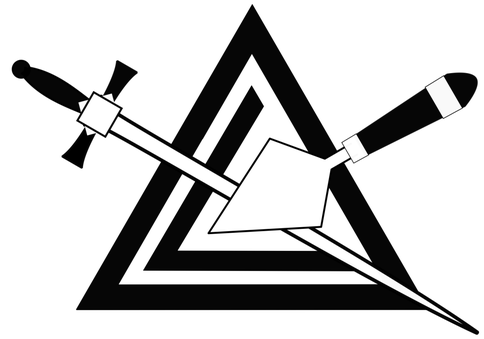

RITUAL
Of the Cryptic Degrees

REFERENCE EDITION

For use by the constituent Councils of any Grand Council by whom it may be adopted.

THIS
REFERENCE EDITION OF THE RITUAL
IS DEDICATED IN MEMORIAM:

Dr. William F. Kuhn (1849–1924)

Carl G. Carlson (1936–2009)

Benjamin F. Wade (1938–2021)

Loren E. Shrock (1941–2022)

THOSE MOST ILLUSTRIOUS COMPANIONS WITHOUT WHOSE GUIDING INFLUENCE IT WOULD NOT EXIST.

Drafts: 2009 (1st–5th), 2018 (6th), 2022 (7th), 2024 (8th), 2025 (9th)
2025 (First Reference Edition)

VERSION 1.1 (April 2026)

Ritual of the Cryptic Degrees — Reference Edition

Version 1.1 (April 2026)

Ritual of the Cryptic Degrees: Reference Edition—
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Ritual of the Grand Council of
Royal & Select Masters of (EXAMPLE)

For use by its constituent Councils

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of the "Ritual of the Cryptic Degrees – Reference Edition"
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Printed and Published by Order of
The Grand Council of Royal & Select Masters of (EXAMPLE)

Under the supervision of the
RITUAL COMMITTEE

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This edition incorporates the Reference Edition text with
state-specific amendments to opening and closing ceremonies, and
local names and titles
as authorized by the Grand Council of (EXAMPLE)
at its Annual Assembly, May 2026.

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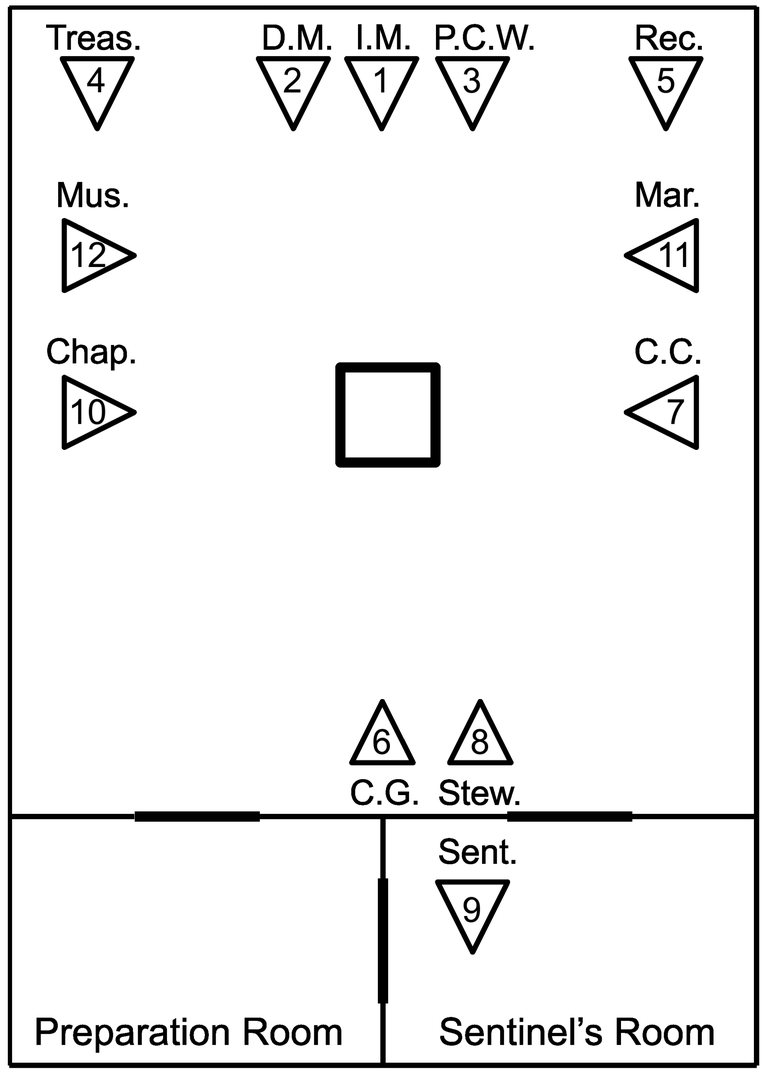
Figure 1.

OFFICERS OF THE COUNCIL
Their Stations and Places.



1. Illustrious Master — K. S.
2. Deputy Master — H. K. T.
3. Principal Conductor of the Work — H. A.
4. Treasurer
5. Recorder
6. Captain of the Guard
7. Conductor of the Council
8. Steward
9. Sentinel
10. Chaplain
11. Marshal
12. Musician

NOTES ON THE REFERENCE EDITION
OF CRYPTIC COUNCIL RITUAL

The effort to create the "Reference Edition" on which this is based was first started by Illustrious Companion Jeffrey R. Day in 2009, although it has taken 15 years to reach the present form, to wit—

Over nearly a decade, the careful review of many Companions, some of whom have since passed, led to an accumulation of notes for corrections and further improvements. These were incorporated into updated drafts in 2018 and again in 2022, but the most substantial effort to complete the work was started in 2024:

A conversation concerning the typographical errors, omissions, inconsistencies, and lack of clear stage directions in the printed books then in use under the jurisdiction of the Grand Council of Cryptic Masons of Oregon prompted Most Illustrious Companion Mark R. Reed, Grand Master, to ask Illustrious Companion Brian Kaufman, Grand Marshal, to come up with a better ritual book. Companion Kaufman, aware of my existing efforts, enlisted the Companions of Hiram Council No. 7 who spent several months of Stated Assemblies focusing on the work, and continued to labor throughout the summer. They spoke out loud, reviewed, and discussed every page and sentence of the work; assisting me to re-structure it as needed to address every outstanding concern, so that a book as nearly perfect as possible, and *entirely free of any prohibitive licensing restrictions*, could be presented to the Ritual Committee of our own Grand Council, or more generally, be made available to any other Grand Council, for their future consideration.

The teachings, lessons, symbolism, and events of the Cryptic Rite maintain their beauty and significance no matter which version of the ritual is worked, but until now, the Cryptic Ritual has suffered from less elegant language, containing numerous deviations away from familiar phrasing without substantive distinction to warrant it, and has been lacking in sufficient and accurate notes pertaining to stage direction and floor work—at least when contrasted with the rituals of the Grand Lodge of Ancient Free & Accepted Masons of Oregon and the Grand Chapter of Royal Arch Masons of Oregon.

Foreign-sounding phrases for basic actions, such as “Advance and give it” instead of “Give me the pass,” or “Take due notice thereof and govern yourselves accordingly” instead of “Of this order take due notice and govern yourselves accordingly” have made it harder to learn the work properly—and perhaps more likely to introduce errors to the work of the Blue Lodges by providing those Companions who have endeavored to memorize both with ready mental access to similar but erroneous phrases. In every case where it made sense to do so, we have adjusted the style of the vocabulary and prose for greater harmony with the work of the Lodge and Chapter, while ensuring that the meaingful symbols and traditions of the Degrees of the Cryptic Rite remain entirely intact.

If studied, and particularly if adopted, it is hoped that this work will result in completing the Circle of Perfection more fully than ever before.

The following Companions are especially thanked for their assistance in the gargantuan effort to revise the previous draft to achieve the present piece of work, which is now humbly presented for your inspection:

Pete Bock
Michael Hogan
Richard G. Maris
David Reinbold
George Wild
Jeffrey R. Day
Brian Kaufman
Mark W. Potter
David Wagner

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[See End Notes]

RITUAL FOR CRYPTIC COUNCILS
INTRODUCTORY REMARKS

The following are the officers of a Council of Cryptic Masons:
*(See Fig. 1 for placement. * are defined as line officers)*

Elective:	Appointive:
* Illustrious Master	* Conductor of the Council
* Deputy Master	* Steward
* Principal Conductor of the Work	Chaplain (optional)
Treasurer	Marshal (optional)
Recorder	Musician (optional)
* Captain of the Guard	Sentinel

Degrees may be conferred to great effect when the Council has a full array of proper and well-fitted costumes available. Please see “Costumes for Degree Conferrals” on page 321 for more details. [See End Notes]

The Council will also need a three-branched candelabra; at least six trowels; shackles; three ancient squares; a Royal Arch Ark with plate containing the cryptogram; the items from 1 Kings 7:48-50 and furnishings for S. S. so far as possible; a representation of the Nine Arches, Aaron’s Rod, Pot of Manna, and the Book of the Law.

Councils of Royal Masters are “dedicated to Adoniram,” and Councils of Select Masters are “dedicated to our Three Ancient Grand Masters.”

A Candidate is “Introduced to the Rites and Honors of a Royal Master” and “Chosen to Assist in the Building of the Secret Vault as a Select Master.” A Candidate may also be “Greeted as a Super-Excellent Master” (using a separately furnished ritual.)

Whether in full costume or standard attire, the I. M., or any Officer or other Companion whose head is covered, may elect to uncover whenever the signs are to be given.

R. M. salute is performed by giving the Sign alone. S. M. salute is performed by giving the Due-Guard and first two Penal Signs only.

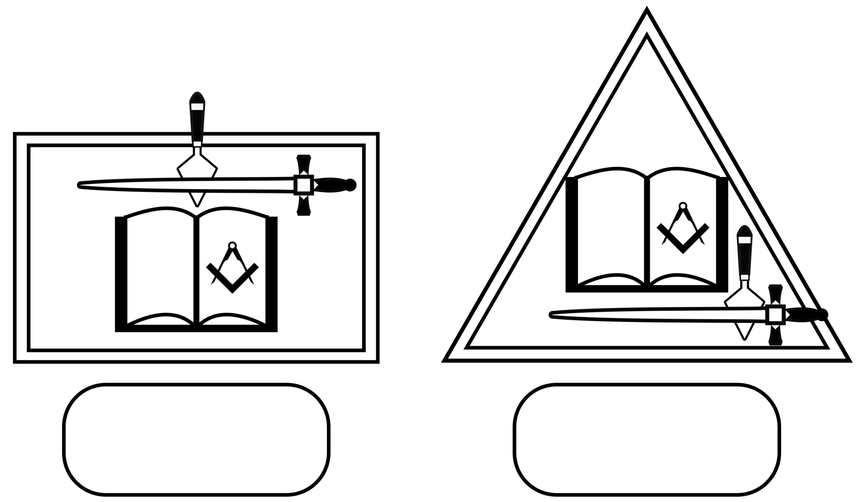
THE ALTAR

The Cryptic Degrees may be opened and conferred using either the usual Symbolic Lodge altar, or the triangular altar of the Royal Arch Chapter.

The Volume of the Sacred Law is open to 1 Kings 6:27 in the R. M. Degree, and to Exodus 16:32-35 in the S. M. Degree.

While open on the Select Master Degree, the Sword and Trowel may also be displayed upon the altar. If used, the Trowel should be positioned first, with its tip facing west. It is then overlaid by the Sword with its point facing north. These should be put into place before opening ceremonies begin.

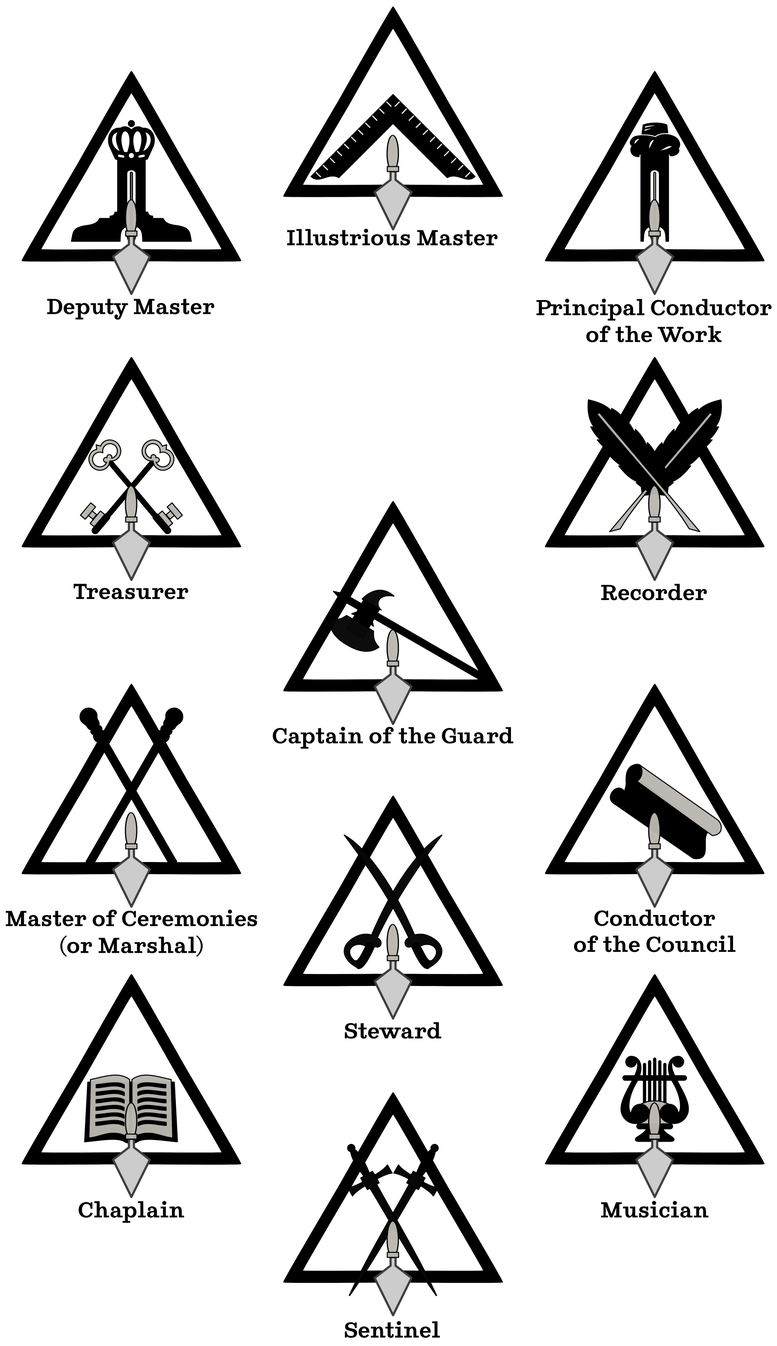
The size and shape of the individual Altar and Great Lights in a particular Council may necessitate variations in placement, but the important quality is that the Sword and Trowel do not interfere in any way with the placement of the Volume of the Sacred Law, or the Square & Compasses, and shall not interfere with the placement of the hands of a candidate while receiving the obligation.



Two examples of acceptable placement for the Sword & Trowel.

Figure 2.

OFFICER'S JEWELS
For a Council of Crypic Masons



COUNCIL OF CRYPTIC MASONS
OFFICER'S JEWELS

Each Officer's Jewel of the Cryptic Council is situated within or overlaid upon a perfect equilateral triangle. These Jewels may be suspended from purple collars, or affixed to the left breast pocket of a jacket, and should also be depicted upon the body of the Apron assigned to the Office. (See Fig. 2)

Illustrious Master ..... Square & Trowel
Deputy Master ..... Level surmounted by Crown & Trowel
Pr. Cond. of the Work ..... Plumb surmounted by Turban & Trowel
Treasurer ..... Crossed Keys & Trowel
Recorder ..... Crossed Quills & Trowel
Captain of the Guard ..... Battle Axe & Trowel
Marshal (Optional) ..... Crossed Batons & Trowel
Conductor of the Council ..... Parchment Scroll & Trowel
Steward ..... Crossed Sabers & Trowel
Chaplain (Optional) ..... Volume of the Sacred Law & Trowel
Musician (Optional) ..... Lyre & Trowel
Sentinel ..... Crossed Long Swords (or Single Sword) & Trowel

POSITION OF ATTENTION

Standing, body erect, with arms and hands in a relaxed position at the sides, the chin up, and eyes looking ahead.

POSITION OF REVERENCE

During prayer, and while the Conductor of the Council is attending to the Great Lights at the altar, other Companions should have heads bowed, arms crossed upon the chest, left over right, both hands visible.

GUIDE TO SYMBOLS

>	Plural or sound of s	<	Past tense or sound of d
‘	Singular	+	Sound of t
~	Sound of e	@	ing
>>	esses	w	were
^	ese	-	and (spaced “ - “ not like d-g)

KEY TO ALTERNATE READINGS FOR MULTIPLE CANDIDATES

There are many passages in the Cryptic ritual that have an alternate reading depending on whether a degree is being conferred upon only one candidate or multiple candidates at the same time. These readings are most likely self explanatory, but in case of any question, here is the rule:

When two words are given in braces separated by a slash, such as “{him/them}” the first word is used for a single candidate, and the second word is used for multiple candidates. Words or letters given in parenthesis, such as the “(s)” in the word “companion(s)” are to be spoken for multiple candidates only, and words or letters given in brackets, such as “[a]” are to be spoken for a single candidate only. Here is an example as it is written in the text:

Sample— Retire to the preparation room with companion(s) A, B, C, and D, clothe {him/them} as [a] Fellowcraft Mason(s), return and present {his/their} work for inspection.

For a single candidate, the above should be read as follows:

Sample— Retire to the preparation room with companion A, clothe him as a Fellowcraft Mason, return and present his work for inspection.

For multiple candidates, the sample should be read as follows:

Sample— Retire to the preparation room with companions A, B, C, and D, clothe them as Fellowcraft Masons, return an present their work for inspection.

SELECT MASTER DEGREE FULL FORM OPENING

I. M.– ● Companions be clothed. Officers assume your stations and places. Companion Captain of the Guard, ***(C. G. rises without saluting.)*** invite our select companions in and secure the doors during the opening ceremonies.

C. G.– Companion Steward, ***(Steward rises without saluting.)*** invite our select companions in and secure the doors during the opening ceremonies. [See End Notes]

Note– **Steward notifies companions in the ante-room that the Council is about to be opened on the Select Master Degree, closes both preparation room and Council room doors, and returns to station.**

I. M.– ● ***(C. G. and Stew. are seated.)*** Illustrious Companion of Tyre, what is your desire?

D. M.– ***(Does not rise or salute.)*** To see that the Secret Vault be completed and the Sacred Treasures deposited safely therein, that I may return to my own country with satisfaction, having faithfully discharged my duty to the craft.

I. M.– Then we shall resume our labors. ● Companion Captain of the Guard, ***(C. G. rises without saluting)*** are all present Select Masters?

PURGING COUNCIL IF C. G. IS NOT SATISFIED

C. G.– ***(IF ALL PRESENT S. M., SKIP TO ➔ BELOW.)*** I will ascertain and report. Companion Conductor of the Council, ascertain if all present are Select Masters.

C. C.– ***(Having examined and escorted from the room any who are not Select Masters.)*** Companion Captain of the Guard, all present are Select Masters.

WHEN C. G. IS SATISFIED

C. G.– ➔ Illustrious Master, all present are Select Masters.

I. M.– Is our number complete?

C. G.– It is.

I. M.– What is our number?

C. G.– Three times nine, or twenty-seven.

CALL TO ORDER

I. M.– Call the Companions to order as Select Masters, reserving yourself to the last.

C. G.– Companions, come to order as Select Masters.

Note– **Companions rise and all except C. G. give D-G of a S. M. C. G. then gives D-G, and all give both P-S> in unison. I. M. does not rise or salute.** [See End Notes]

GUARDING THE VAULT

I. M.– ● ***(Council is seated)*** Companion Captain of the Guard, ***(C. G. rises)*** the first care of a Council of Select Masters when assembled?

C. G.– To see that the Secret Vault is securely guarded.

I. M.– Cause that duty to be performed, and inform the Sentinel that I am about to open _____ Council No. ___ , Cryptic Masons on the Select Master Degree and direct him to guard accordingly.

C. G.– Companion Steward, see that the Secret Vault is securely guarded and inform the Sentinel that the Illustrious Master is about to open _____ Council No. ___ , Cryptic Masons on the Select Master Degree and direct him to guard accordingly.

Stew.– ***(Without saluting, goes to door and opens without raps.)*** Companion Sentinel, the Illustrious Master is about to open this Council on the Select Master Degree and directs you to guard accordingly.

Note– **Steward closes door and seals it with ●. Sentinel acknowledges by returning ●.**

Stew.– ***(Faces C. G. & salutes as a S. M.)*** Companion Captain of the Guard, the Secret Vault is securely guarded.

C. G.– 'Tis well. ***(Steward resumes his seat. C. G. faces I. M. & salutes as a S. M.)*** Illustrious Master, the Secret Vault is securely guarded.

DIALOGUE AT OPENING

I. M.– Companion Captain of the Guard, are you a Select Master?

C. G.– I have been chosen as such, and have wrought my regular hours.

I. M.– What are your regular hours?

C. G.– From nine at night 'til low twelve, the time when prying eyes are closed in sleep.

I. M.– Whom do you represent?e

C. G.– One of those who for their fidelity and skill were chosen to assist in the building of the Secret Vault.

I. M.– Where did the Secret Vault begin?

C. G.– In King Solomon's most retired apartment.

I. M.– Where did it end?

C. G.– Under the Sanctum Sanctorum of the Temple.

I. M.– Why was it erected?

C. G.– As a place wherein to deposit a true copy of the Ark of the Covenant, containing an imitation of the Pot of Manna, Aaron's Rod, and also the Book of the Law.

I. M.– Where was the deposit made?

C. G.– Under the Ninth Arch in the Secret Vault.

I. M.– What makes you a Select Master?

C. G.– My obligation.

I. M.– Where did you receive that obligation?

C. G.– Within the body of a just and regularly constituted Council of Select Masters assembled in a place representing the Secret Vault, erected by King Solomon under the Sanctum Sanctorum of the Temple.

I. M.– How many compose a Council of Select Masters?

C. G.– There is an Ancient Number, and a Usual Number.

I. M.– What is the Ancient Number? [See End Notes]

C. G.– The number of craftsmen employed in the erection of the Secret Vault.

I. M.– How many were employed in the erection of the Secret Vault?

C. G.– Twenty-two from Gebal, Ahishar, Adoniram, and our Three Grand Masters. Twenty-seven in all and no more. [See End Notes]

I. M.– Why but twenty-seven?

C. G.– Because there were but nine Arches, and three only could be employed on each Arch.

I. M.– What is the Usual Number?
C. G.– Nine or more, although six are sufficient for business.
I. M.– When composed of nine, who are they?
C. G.– The Illustrious Master, Deputy Master, Principal Conductor of the Work, Treasurer, Recorder, Captain of the Guard, Conductor of the Council, Steward, and Sentinel.

REHEARSAL OF DUTIES

I. M.– ●● ***(Officers rise.)*** The Steward's Place in the Vault?
C. G.– At the door between King Solomon's Most Retired Apartment and the Secret Vault.
I. M.– Companion Steward, your duty there?
Stew.– To guard the entrance to the Secret Vault with sleepless vigilance.
I. M.– The Conductor of the Council's Station in the Vault?
Stew.– In the South, Illustrious Master.
I. M.– Companion Conductor of the Council, your duties there?
C. C.– To carry orders from the Illustrious Council to the Captain of the Guard, and elsewhere about the Secret Vault as ordered, attend the altar, welcome and accommodate visiting Companions, prepare, introduce and conduct candidates.
I. M.– The Captain of the Guard's Station in the Vault?
C. C.– In the West, Illustrious Master.
I. M.– Companion Captain of the Guard, whom do you represent and what are your duties there?
C. G.– As the representative of Adoniram, I am placed near the First Arch in the West to guard well the Secret Vault and suffer none to pass the Arches except the Select, the Faithful, and the Worthy; to aid in organizing and preserving the order and decorum of the Council; to obey the commands of my chief and be near at hand to see them duly executed.

Note– **If Recorder and/or Treasurer are not present, skip to marked line ➔ 10 on the following page.**

I. M.– The Recorder's Place in the Vault?
C. G.– At the left of the Illustrious Council.

I. M.– Companion Recorder, your duties there?
Rec.– To observe the will and pleasure of the Illustrious Master, and record the proceedings of the Council so far as they are proper to be written.
I. M.– The Treasurer's Place in the Vault?
Rec.– At the right of the Illustrious Council.
I. M.– Companion Treasurer, your duties there?
Treas.– To number and weigh out the shekels of the Sanctuary, and provide for helpless orphans.
I. M.– ➔ The Principal Conductor of the Work's Station in the Vault?
Answer– On the left of the Illustrious Master, in Council.
I. M.– Companion Principal Conductor of the Work, whom do you represent and what are your duties there?
P. C. W.– As the representative of Hiram Abiff, it is my duty to sound the silver trumpet at early dawn and eve of day, when the sun's first and last rays gild the mountain tops; to observe the time, call the craft from labor to refreshment, superintend them during the hour thereof, and call them on again by order of the Illustrious Master.
I. M.– The Deputy Master's Station in the Vault?
P. C. W.– On the right of the Illustrious Master, in Council.
I. M.– Companion Deputy Master, whom do you represent and what are your duties there?
D. M.– As the representative of Hiram, King of Tyre it is my duty to exhibit the fellowship of Kings with the Illustrious Master in Council; to brighten the chain of friendship; to furnish memorials of the ancient craft, and to aid and support my chief in all the requirements of his office.
I. M.– The Illustrious Master's Station in the Vault?
D. M.– In the East, in the center of the Council, under the Ninth Arch.
I. M.– Whom does he represent and what are his duties there?
D. M.– As the representative of Solomon King of Israel, it is his duty to recite the secret traditions; to illustrate the moral principles of our order; to cherish the worthy and hold in due veneration the ancient landmarks.

ORDER TO OPEN & FORMING THE LINES

I. M.– ***(Rises)*** Companion Principal Conductor of the Work, how goes the hour?

P. C. W.– Nine at night.

I. M.– It being nine at night, we shall resume our labors and sound the alarm of the mysterious nine. Companion Captain of the Guard, it is my order that _____ Council No. ___, Cryptic Masons be opened on the Select Master Degree for the dispatch of such business as may regularly come before it under the usual Masonic restrictions. Report this to the Companions for their government.

C. G.– ●●● Companions, it is the order of the Illustrious Master that _____ Council No. ___, Cryptic Masons be opened on the Select Master Degree for the dispatch of such business as may regularly come before it under the usual Masonic restrictions. Of this order take due notice and govern yourselves accordingly. Form lines, Companions, three times nine.

Note– **The I. M., D. M., and P. C. W. form the "first line" in the Ninth Arch, with gavels in hand. The C. G. oversees the formation of the Companions into additional lines, arranged west of the altar, facing east, giving instruction as needed. (See Fig. 3)**

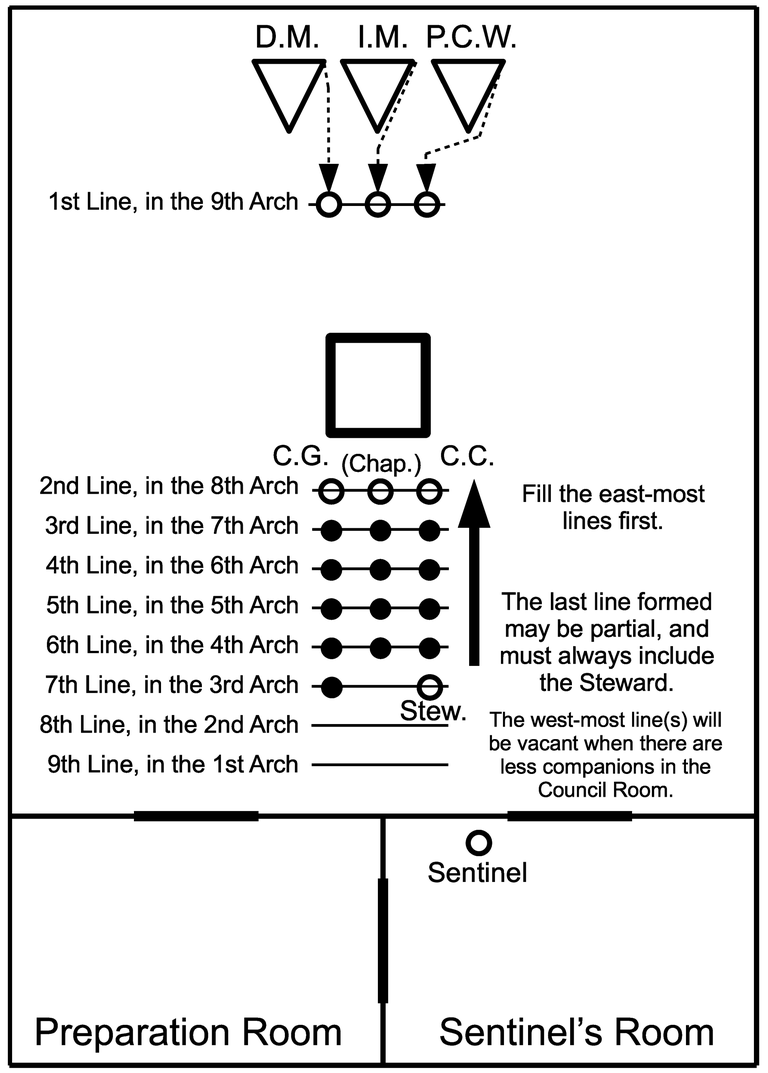
The line nearest the altar is organized as follows: On the north is C. G., in the center is Chaplain (or any other Companion if no Chaplain is present), and on the south is C. C.

The west-most line may consist of three or less than three Companions, but the Steward should always be on the south side thereof, and it is the Steward's especial responsibility to ensure there are no more than eight additional lines, a maximum of nine lines in all when considering the I. M., D. M., and P. C. W.

C. G.– ***(Once lines are formed)*** Look to the East. ***(All Companions present face east, except I. M., D. M., & P. C. W. who continue to face west.)***

Figure 3.

SELECT MASTER—OPENING
Forming Lines.


D.M.
I.M.
P.C.W.
1st Line, in the 9th Arch
C.G.
(Chap.)
C.C.
2nd Line, in the 8th Arch
3rd Line, in the 7th Arch
4th Line, in the 6th Arch
5th Line, in the 5th Arch
6th Line, in the 4th Arch
7th Line, in the 3rd Arch
8th Line, in the 2nd Arch
9th Line, in the 1st Arch
Stew.
Fill the east-most lines first.
The last line formed may be partial, and must always include the Steward.
The west-most line(s) will be vacant when there are less companions in the Council Room.
Sentinel
Preparation Room
Sentinel's Room

There is a maximum of eight additional lines composed of Three Companions per line, standing side-by-side at two step interval, facing east. The center file is aligned to the center of the altar. The left and right files are two steps north and south.

The east-to-west distance between the lines should be one pace or about 30 inches.

GIVING THE SIGNS

I. M.– Together, Companions.

Note– **All join the I. M. in giving all the signs of the Royal Master and Select Master Degrees, in order: (1) Sign of R. M. (2) D-G & both P-S> of S. M. (3) G-H or S of D> of a S. M.** [See End Notes]

BATTERY

I. M.– ●●● D. M.– ●●● P. C. W.–●●●
I. M.– ●●● D. M.– ●●● P. C. W.–●●●
I. M.– ●●● D. M.– ●●● P. C. W.–●●●

Note– **The 9th line, consisting of the I. M., D. M., and P. C. W. may together approach the East side of the altar at the discretion of the I. M.**

OPENING PRAYER

I. M.– ***(If a Chaplain is present—)*** Companion Chaplain. ***(Chap. steps forward to the altar.)***

I. M. or
Chap.– Companions, bow your heads.

Note– **I. M. uncovers head, and all Companions assume Position of Reverence.**

May the Supreme Grand Master graciously preside over all our councils, and direct us in all such things as he will be pleased to approve and bless. May our profession as Masons be the rule of our conduct as men. May our secret retreat ever continue to be the resort of the just and the merciful, the seat of the moral virtues, and the home of the select. Amen. [See End Notes]

Response–So mote it be. ***(Chaplain, if present, takes two steps back, returning to his line.)***

I. M.– Companions, resume your stations.

RESUMING STATIONS

Note– **All return to stations. Music may accompany this procession, or Psalm 87 may be recited or sung:** [See End Notes]

His foundation is in the holy mountains.

The LORD loveth the gates of Zion
more than all the dwellings of Jacob.
Glorious things are spoken of thee,
O city of God. Selah.

I will make mention of Rahab and Babylon
to them that know me;
behold Philistia and Tyre, with Ethiopia;
this man was born there.

And of Zion it shall be said,
This and that man was born in her;
and the highest himself shall establish her.
The LORD shall count when he writeth up the people,
that this man was born there. Selah.

As well the singers
as the players on instruments shall be there
all my springs are in thee.

DECLARATION & ATTENDING THE ALTAR

I. M.– In the name of God and our Three Ancient Grand Masters, I declare _____ Council No. ___, Cryptic Masons opened on the Select Master Degree in form. ***(I. M. recovers.)*** Companion Conductor of the Council, display the Great Lights.

Note– **C. C. advances to altar, squaring corners, opens the Volume of the Sacred Law to Exodus 16:32–35, places the Square and Compasses on the right hand page, and salutes the I. M. as a S. M., and returns.**

INFORMING THE SENTINEL

I. M.– Companion Captain of the Guard, inform the Sentinel.

C. G.– Companion Steward, inform the Sentinel.

Note– **Without saluting, the Steward goes to the door and gives ●●● ●●● ●●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●●.**

Stew.– ***(Opens door.)*** Companion Sentinel, this Council is opened on the Select Master Degree in form.

Note– **Steward closes the door and seals it with ●. Sentinel acknowledges by returning the same ●.**

Stew.– ***(Faces C. G. & salutes as a S. M.)*** Companion Captain of the Guard, your order has been obeyed.

C. G.– ***(Salutes I. M. as a S. M.)*** Illustrious Master, your order has been obeyed.

FLAG CEREMONY

Note– **This flag ceremony shall be given the first time the Council is opened for a meeting. After opening and before the craft has been seated, the Illustrious Master shall remove his hat and say:**

I. M.– Companions, salute the Flag of our Country, emblem of liberty, equality, and fraternity, principles worthy the devotion of every Mason.

Note– **At the command "salute" all give the civilian salute of right hand over heart, facing the flag. The I. M. may continue and proceed to lead the craft in the Pledge of Allegiance.**

I. M.– ●

ANNOUNCING AN ALARM

Stew.– ***(Rises and salutes.)*** Illustrious Master, there is an alarm at the door.

I. M.– Attend the alarm and report the cause.

Note– **Stew., without saluting, goes to door, returns the alarm, and immediately opens the door. Upon receiving Sentinel's report, closes door, returns to his place, standing before his chair and salutes.**

Stew.– Illustrious Master, several Companions wish to enter.

I. M.– Admit them if properly clothed.

Note– **Stew. without saluting, goes to door and opens it without raps.**

Stew.– Companion Sentinel, it is the order of the Illustrious Master that the Companions be admitted.

AT EASE

I. M.– ● The Council will be at ease until the sound of the gavel in the East.

VOUCHMENT FOR ELECTION OF CANDIDATE

I. M.– Companions, you have heard the reading of a petition of Companion John Henry Jones who desires to become a member of this Council by initiation. This petition may be voted upon at this assembly if three Companions present will approach the Altar and give an Oath of Vouchment in his favor.

Note– **<u>If three Companions do not approach the Altar, the petition shall be referred to an investigating committee.</u>**

I. M.– ***<u>(When three Companions are standing at the Altar.)</u>*** Companions, you are standing at the Altar of this Council to vouch for the character and integrity of a Companion Royal Arch Mason who is petitioning this Council for membership by initiation. The statements you are about to make will be heard and remembered by your Companions of this Council, therefore, let no word be uttered which may later reflect poorly upon you own good standing as a Cryptic Mason. Do you solemnly declare your definite knowledge that this petitioner is a Royal Arch Mason in good standing as required by Masonic and Crypic law?
<u>(All three must answer in the affirmative.)</u>

I. M.– Do you know him to be a just and upright man, of good moral character and unquestioned integrity?
<u>(All three must answer in the affirmative.)</u>

I. M.– Do you express an honest belief that he will ultimately reflect honor on the Council of Cryptic Masons of which he may be a member?
<u>(All three must answer in the affirmative.)</u>

I. M.– Do you know of any reason why he should not be admitted to this Council of Cryptic Masons by initiation?
<u>(All three must answer in the negative.)</u>

I. M.– Companions, having made this vouchment on behalf of the petitioner, you will now repair to the Recorder's desk and sign the petition before it is submitted to ballot. Thank you.

VOUCHMENT FOR AFFILIATION

I. M.– Companions, you have heard the reading of a petition of Companion John Henry Jones who desires to become a member of this Council by affiliation. This petition may be voted upon at this assembly if three Companions present will approach the Altar and give an Oath of Vouchment in his favor.

Note– **<u>If three Companions do not approach the Altar, the petition shall be referred to an investigating committee.</u>**

I. M.– ***<u>(When three Companions are standing at the Altar.)</u>*** Companions, you are standing at the Altar of this Council to vouch for the character and integrity of a Companion who is petitioning this Council for membership by affiliation. The statements you are about to make will be heard and remembered by your Companions of this Council, therefore, let no word be uttered which may later reflect poorly upon you own good standing as a Cryptic Mason. Do you solemnly declare your definite knowledge that this petitioner is a Cryptic Mason in good standing as required by Cryptic law?
<u>(All three must answer in the affirmative.)</u>

I. M.– Do you know him to be a just and upright man, of good moral character and unquestioned integrity?
<u>(All three must answer in the affirmative.)</u>

I. M.– Do you express an honest belief that he will ultimately reflect honor on this Council of Cryptic Masons?
<u>(All three must answer in the affirmative.)</u>

I. M.– Do you know of any reason why he should not be admitted to this Council of Cryptic Masons by affiliation?
<u>(All three must answer in the negative.)</u>

I. M.– Companions, having made this vouchment on behalf of the petitioner, you will now repair to the Recorder's desk and sign the petition before it is submitted to ballot. Thank you.

BALLOTING ON PETITIONS

Note– **After the vouchment of three Companions, or the report of the Committee on Investigation, if favorable, there shall be a secret ballot. Recorder hands the petition to I. M.—**

I. M.– Comp. Conductor of the Council, prepare the ballot box.

Note– **C. C. demonstrates that all white balls and black cubes are in forward compartment of ballot box, and allows I. M. to verify that the ballot box contains at least five cubes.**

I. M.– Companions, we are about to ballot upon the petition of Companion John Henry Jones *for the degrees of Cryptic Masonry* (or "for affiliation" or "for reinstatement.") He resides at: (state address), his age is: (state age): His occupation is: (state occupation): He is recommended by (state who recommends petitioner).
(For initiation—) *Members of this Council must vote; members of this jurisdiction may vote.*
(For affiliation or reinstatement—)
(Members of this Council only may vote.)

I. M.– Remember that white balls elect, black cubes reject— be careful and conscientious of your ballot, and vote for the best interests of Cryptic Masonry.

Note– **I. M. shall cast his ballot, after which C. C. presents the ballot box to D. M. for his ballot, traverses about the altar, passes it to P. C. W., and Rec. for their ballots, and then to the members on the South, West, and North sides of the Council. After offering to all members, C. C. goes west of Altar, casts his own ballot, and stands facing East.**

I. M.– Companion Conductor of the Council, have all balloted who have that privilege?

C. C.– All members have balloted, Illustrious Master.

I. M.– I declare the ballot closed. ● Companion Conductor of the Council, display the ballot on the Left, Right, and Center of the East.

Note– **C. C. approaches the P. C. W. who rises to examine the ballot box and remains standing. C. C. traverses the altar, and approaches the D. M., who also rises to examine the ballot box and remains standing. C. C. then allows I. M. to examine the ballot box.**

I. M.– Companion Principal Conductor of the Work, how do you find the ballot on the Left?

P. C. W.– *Fair on the Left, Illustrious Master.*
(Or: Cloudy on the Left, Illustrious Master.)

I. M.– Companion Deputy Master, how do you find the ballot on the Right?

D. M.– *Clear on the Right, Illusterious Master.*
(Or: Dark on the Right, Illustrious Master.)

I. M.– *And Bright in the Center* (Or: And Black in the Center.)

IF FAVORABLE

I. M.– Companions, by your ballot you have elected Companion John Henry Jones to become a member of this Council *by initiation* (or: by affiliation, or: by reinstatement.)

IF UNFAVORABLE

I. M.– Companions, by your ballot you have rejected the petition of Companion John Henry Jones. Companion Recorder, you will notify the petitioner, returning any moneys received.

DESTROYING THE BALLOT

I. M.– Companion Conductor of the Council, destroy the ballot.

Note– **I. M. seats D. M. and P. C. W. with ●. C. C. clears the ballot box and returns to his station.**

CALLING FROM LABOR TO REFRESHMENT

I. M.– ● Companion Principal Conductor of the Work, ***(P. C. W. rises without saluting.)*** how goes the hour?

P. C. W.– High twelve. [See End Notes]

I. M.– It being high twelve, call the craft from labor to refreshment.

P. C. W.– ●●● ***(All rise.)*** Companions, it is the order of the Illustrious Master that _____ Council No. ___, Cryptic Masons be called from labor to refreshment. Of this order, take due notice and govern yourselves accordingly. Look to the East.

DECLARATION & ATTENDING THE ALTAR

I. M.– Together, Companions.

Note– **All give sign(s) of this degree.**

I. M.– I declare _____ Council No. __, Cryptic Masons duly at refreshment. Companion Conductor of the Council, close the Great Lights.

Note– **C. C. advances to altar, squaring corners, removes the Square and Compasses, closes the Volume of the Sacred Law, and returns to station without saluting.**

INFORMING THE SENTINEL

I. M.– Companion Captain of the Guard, inform the Sentinel.

C. G.– Companion Steward, inform the Sentinel.

Note– **Without saluting, Steward goes to the door and gives battery of the current degree ●●● ●●● ●●◎ to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●◎.**

Stew.– ***(Opens door.)*** Companion Sentinel, the Illustrious Master has declared this Council duly at refreshment.

Note– **Steward closes the door and seals it with ●. Sentinel acknowledges by returning ●.**

Stew.– ***(Faces C. G. & salutes with sign(s) of appropriate degree.)*** Companion Capt. of the Guard, your order has been obeyed.

C. G.– ***(Salutes I. M. with sign(s) of appropriate degree.)*** Illustrious Master, your order has been obeyed.

I. M.– ●.

CALLING FROM REFRESHMENT TO LABOR

I. M.– ● Companion Captain of the Guard, ***(C. G. rises without saluting.)*** are all present ___ Masters? ***(I. M. states the appropriate degree.)***

C. G.– Illustrious Master, all present are ___ Masters. ***(C. G. states the appropriate degree.)***

I. M.– Companion Principal Conductor of the Work, ***(P. C. W. rises without saluting.)*** how goes the hour?

P. C. W.– One hour past high twelve.

I. M.– It being one hour past high twelve, call the craft from refreshment to labor.

P. C. W.– ●●● Companions, it is the order of the Illustrious Master that _____ Council No. ___, Cryptic Masons be called from refreshment to labor. Of this order, take due notice and govern yourselves accordingly. Look to the East.

DECLARATION & ATTENDING THE ALTAR

I. M.– Together, Companions. ***(All give sign(s) of the degree.)*** I declare _____ Council No. ___, Cryptic Masons duly at labor on the _____ Degree. Companion Conductor of the Council, display the Great Lights.

Note– **C. C. advances to altar, squaring corners, and opens the V. S. L. to Exodus 16:32–35 for the Select Master Degree, or to 1 Kings 6:27 for the Royal Master Degree, placing the Square and Compasses on the right hand page, salutes I. M. with the sign(s) of the appropriate degree and returns to his station.**

INFORMING THE SENTINEL

I. M.– Companion Captain of the Guard, inform the Sentinel.

C. G.– Companion Steward, inform the Sentinel.

Note– **Without saluting, Steward goes to the door and gives battery of the current degree ●●● ●●● ●●◎ to call up the Sentinel. The Sentinel acknowledges by returning ●●● ●●● ●●◎.**

Stew.– ***(Opens door.)*** Companion Sentinel, the Illustrious Master has declared this Council duly at labor on the _____ Degree. ***(Steward states the degree on which the Council is at labor.)***

Note– **Steward closes the door and seals it with ●. Sentinel acknowledges by returning ●. Steward returns to his station.**

Stew.– ***(Saluting C. G. with sign(s) of appropriate degree.)*** Companion Captain of the Guard, your order has been obeyed.

C. G.– ***(Saluting I. M. with sign(s) of appropriate degree.)*** Illustrious Master, your order has been obeyed.

I. M.– ●

SUSPENDING THE SELECT MASTER DEGREE
TO WORK AS ROYAL MASTERS

Note– **This ritual moves from business on the Select Master Degree to an open Council of Royal Masters, and is especially useful when both degrees are to be conferred at a single event. It is a more efficient alternative to closing the Select Master Degree normally (page 314) and working the standard full form Royal Master Degree Opening (page 228) as a separate Special Assembly, or to opening the Royal Master while at refreshment on the Select Master Degree.**

DECLARATION & ATTENDING THE ALTAR

I. M.– ***(Uncovers head.)*** In the name of God and our Three Ancient Grand Masters, I declare the labors of this Council suspended on the Select Master Degree in form, and a Council of Royal Masters opened for work. ***(I. M. recovers.)*** Companion Conductor of the Council, correct the Great Lights.

Note– **C. C. advances to the altar, removes the Square and Compasses, opens the V. S. L. to the page containing 1 Kings 6:27, and replaces the Square and Compasses. If the Sword & Trowel are on display as described on page 203, they shall be removed from the altar at this time and placed out of sight for the duration of work on the Royal Master Degree.**

Once the altar has been arranged, C. C. salutes I. M. as a R. M. and returns to his station.

INFORMING THE SENTINEL

I. M.– Companion Captain of the Guard, inform the Sentinel.

C. G.– Companion Steward, inform the Sentinel that this Council is suspended on the Select Master Degree in form, and that a Council of Royal Masters is opened for work.

Note– **Without saluting, the Steward goes to the door and gives ●●● ●●● ●●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●●.**

Stew.– ***(Opens door.)*** Companion Sentinel, this Council is suspended on the Select Master Degree in form, and a Council of Royal Masters is opened for work.

Note– **Steward closes door and seals it with ●. Sentinel acknowledges by returning the same ●.**

Stew.– ***(Returns to his station and salutes C. G. as a R. M.)*** Companion Captain of the Guard, your order has been obeyed.

C. G.– ***(Salutes I. M. as a R. M.)*** Illustrious Master, your order has been obeyed.

I. M.– ●

Note– **To confer the Royal Master degree, proceed to page 235. After work on the Royal Master Degree is completed, work must be resumed on the Select Master Degree by using the procedure on page 269.**

After all work on the Select Master degree is finished, the Council must then be closed using the Full Form Closing on page 314.

ROYAL MASTER DEGREE
FULL FORM OPENING

I. M.– ● Companions be clothed. Officers assume your stations and places. Companion Captain of the Guard, ***(C. G. rises without saluting.)*** invite our royal companions in and secure the doors during the opening ceremonies.

C. G.– Companion Steward, ***(Steward rises without saluting.)*** invite our royal companions in and secure the doors during the opening ceremonies.

Note– **Steward notifies companions in the ante-room that the Council is about to be opened on the Royal Master Degree, closes both preparation room and Council room doors, and resumes his seat.**

I. M.– Companion Captain of the Guard, (C. G. rises without saluting) are all present Royal Masters?

PURGING COUNCIL IF C. G. IS NOT SATISFIED

C. G.– ***(IF ALL PRESENT R. M., SKIP TO ➔ BELOW.)*** I will ascertain and report. Companion Conductor of the Council, ascertain if all present are Royal Masters.

C. C.– ***(Having examined and escorted from the room any who are not Royal Masters.)*** Companion Captain of the Guard, all present are Royal Masters.

WHEN C. G. IS SATISFIED

C. G.– ➔ Illustrious Master, all present are Royal Masters.

CALL TO ORDER

I. M.– Call them to order as Royal Masters, reserving yourself to the last.

C. G.– Companions, come to order as Royal Masters.

Note– **Companions rise and all except C. G. give R. M. sign of h> t h‘ (b< a). C. G. then gives sign, and all drop it in unison. I. M. does not rise or salute.**

GUARDING THE SANCTUARY

I. M.– ● ***(Council is seated)*** Companion Captain of the Guard, ***(C. G. rises)*** the first care of a Council of Royal Masters when assembled?

C. G.– To see that the Sanctuary is securely guarded.

I. M.– Cause that duty to be performed, and inform the Sentinel that I am about to open _____ Council No. ___ , Cryptic Masons on the Royal Master Degree and direct him to guard accordingly.

C. G.– Companion Steward, see that the Sanctuary is securely guarded and inform the Sentinel that the Illustrious Master is about to open _____ Council No. ___ , Cryptic Masons on the Royal Master Degree and direct him to guard accordingly.

Stew.– ***(Without saluting, goes to door and opens without raps.)*** Companion Sentinel, the Illustrious Master is about to open this Council on the Royal Master Degree and directs you to guard accordingly.

Note– **Steward closes door and seals it with ●. Sentinel acknowledges by returning the same ●.**

Stew.– ***(Returns to his station, faces C. G. and salutes as a R. M.)*** Companion Captain of the Guard, the Sanctuary is securely guarded.

C. G.– ’Tis well. ***(Steward resumes his seat. C. G. faces I. M. and salutes as a R. M.)*** Illustrious Master, the Sanctuary is securely guarded.

DIALOGUE AT OPENING

I. M.– Companion Captain of the Guard, are you a Royal Master?

C. G.– I have been introduced to the Sanctum Sanctorum, and have seen the glory of Israel.

I. M.– What makes you a Royal Master?

C. G.– My obligation.

I. M.– Where did you receive that obligation?

C. G.– Within the body of a just and regularly constituted Council of Royal Masters assembled in a place

representing the Sanctum Sanctorum of King Solomon's Temple.

I. M.– How many compose a Council of Royal Masters?

C. G.– There is an Ancient Number, and a Usual Number.

I. M.– What is the Ancient Number? [See End Notes]

C. G.– Two only.

I. M.– What could such a small number signify?

C. G.– The two Cherubim which rest upon the Ark of the Covenant. [See End Notes]

I. M.– What else?

C. G.– The meeting of Solomon King of Israel, and Hiram King of Tyre, in the Sanctum Sanctorum, shortly after the death of Hiram Abiff.

I. M.– What is the Usual Number?

C. G.– Nine or more, although six are sufficient for business.

I. M.– When composed of nine, who are they?

C. G.– The Illustrious Master, Deputy Master, Principal Conductor of the Work, Treasurer, Recorder, Captain of the Guard, Conductor of the Council, Steward, and Sentinel.

REHEARSAL OF DUTIES

I. M.– ●● ***(Officers rise.)*** The Steward's Place in the Sanctuary?

C. G.– At the door to the Sanctuary.

I. M.– Companion Steward, your duty there?

Stew.– To guard the entrance to the Sanctuary and see that none pass or repass except those who have been commissioned to bring work for the inspection of Hiram Abiff.

I. M.– The Conductor of the Council's Station in the Sanctuary?

Stew.– In the South, Illustrious Master.

I. M.– Companion Conductor of the Council, your duties there?

C. C.– To carry orders from the Illustrious Council to the Captain of the Guard, and elsewhere about the Sanctuary as ordered, attend the altar, welcome and accommodate visiting Companions, prepare, introduce and conduct candidates.

I. M.– The Captain of the Guard's Station in the Sanctuary?

C. C.– In the West, Illustrious Master.

I. M.– Companion Captain of the Guard, your duties there?

C. G.– To guard well the Sanctuary, receive candidates for introduction to King Solomon, and suffer none to pass except those who are duly qualified and have his permission.

Note– **If Recorder and/or Treasurer are not present, skip to marked line ➔ 22 below.**

I. M.– The Recorder's Place in the Sanctuary?

C. G.– At the left of the Illustrious Council.

I. M.– Companion Recorder, your duties there?

Rec.– To observe the will and pleasure of the Illustrious Master, and record the proceedings of the Council so far as they are proper to be written.

I. M.– The Treasurer's Place in the Sanctuary?

Rec.– At the right of the Illustrious Council.

I. M.– Companion Treasurer, your duties there?

Treas.– To number and weigh out the shekels of the Sanctuary, and provide for helpless orphans.

I. M.– ➔ The Principal Conductor of the Work's Station in the Sanctuary?

Answer– On the left of the Illustrious Master, in Council.

I. M.– Companion Principal Conductor of the Work, whom do you represent and what are your duties there?

P. C. W.– As the representative of Hiram Abiff, it is my duty to sound the silver trumpet at early dawn and eve of day, when the sun's first and last rays gild the mountain tops; to observe the time, call the craft from labor to refreshment, superintend them during the hour thereof, and call them on again by order of the Illustrious Master.

I. M.– The Deputy Master's Station in the Sanctuary?

P. C. W.– On the right of the Illustrious Master, in Council.

I. M.– Companion Deputy Master, whom do you represent and what are your duties there?

D. M.– As the representative of Hiram, King of Tyre it is my duty to exhibit the fellowship of Kings with the Illustrious Master in Council; to brighten the chain of friendship; to furnish memorials of the ancient craft, and to aid and support my chief in all the requirements of his office.

I. M.– The Illustrious Master's Station in the Sanctuary?

D. M.– In the East, in the center of the Council.

I. M.– Whom does he represent and what are his duties there?

D. M.– As the representative of Solomon King of Israel, it is his duty to recite the secret traditions; to illustrate the moral principles of our order; to cherish the worthy and hold in due veneration the ancient landmarks.

ORDER TO OPEN

Note– **For a R. M. conferral at a Special Assembly, or at a Stated Assembly already opened on the S. M. Degree, use the below alternate wording marked "or:"**

I. M.– ***(Rises)*** Companion Captain of the Guard, it is my order that _____ Council No. ___, Cryptic Masons be opened on the Royal Master Degree *for the dispatch of such business as may regularly come before it under the usual Masonic restrictions* (or: for the purpose of conferring this Degree upon Companion(s) A, B, C & D.) Report this to the craft for their government.

C. G.– ●●● Companions, it is the order of the Illustrious Master that _____ Council No. ___, Cryptic Masons be opened on the Royal Master Degree *for the dispatch of such business as may regularly come before it under the usual Masonic restrictions* (or: for the purpose of conferring this Degree upon Companion(s) A, B, C & D.) Of this order take due notice and govern yourselves accordingly. Look to the East.

GIVING THE SIGN

I. M.– Together, Companions.

Note– **All join the I. M. in giving the R. M. sign only.**

BATTERY

I. M.– ●●● D. M.– ●●● P. C. W.–●●●
I. M.– ●●● D. M.– ●●● P. C. W.–●●●
I. M.– ●● D. M.– ●● P. C. W.–●●

OPENING PRAYER

I. M.– ***(If a Chaplain is present—)*** Companion Chaplain.

I. M. or Chap.– Companions, bow your heads.

Note– **I. M. uncovers head, and all Companions assume Position of Reverence.**

May our Supreme Benefactor have us in his holy keeping; may he ever direct us to such measures as he himself shall approve and be pleased to bless. May our sanctuary be the pride of the worthy, the resort and seat of all moral virtues, the asylum of the oppressed, until the last of time shall bury the empires of the world in ruin. [See End Notes]

Response–So mote it be.

DECLARATION & ATTENDING THE ALTAR

I. M.– In the name of God and Adoniram, I declare _____ Council No. ___, Cryptic Masons opened on the Royal Master Degree in form. ***(I. M. recovers.)*** Companion Conductor of the Council, display the Great Lights.

Note– **C. C. advances to altar, squaring corners, opens the Volume of the Sacred Law to 1 Kings 6:27, places the Square and Compasses on the right hand page, and salutes the I. M. as a R. M., and returns.**

INFORMING THE SENTINEL

I. M.– Companion Captain of the Guard, inform the Sentinel.

C. G.– Companion Steward, inform the Sentinel.

Note– **Without saluting, the Steward goes to the door and gives ●●● ●●● ●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●.**

Stew.– ***(Opens door.)*** Companion Sentinel, this Council is opened on the Royal Master Degree in form.

Note– **Steward closes door and seals it with ●. Sentinel acknowledges by returning the same ●.**

Stew.– ***(Returns to his station, faces C. G. and salutes as a R. M.)*** Companion Captain of the Guard, your order has been obeyed.

C. G.– ***(Salutes I. M. as a R. M.)*** Illustrious Master, your order has been obeyed.

FLAG CEREMONY

Note– **This flag ceremony shall be given the first time the Council is opened for a meeting. After opening, and before the craft is seated, the Illustrious Master shall remove his hat and say:**

I. M.– Companions, salute the Flag of our Country, emblem of liberty, equality, and fraternity, principles worthy the devotion of every Mason.

Note– **At the command "salute" all give the civilian salute of right hand over heart, facing the flag. The I. M. may continue and proceed by leading the craft in the Pledge of Allegiance.**

I. M.– ●.

ROYAL MASTER DEGREE WORK

The characters in this degree are represented as follows:

I. M.	King Solomon	(K. S.)
D. M.	Hiram King of Tyre	(H. K. T.)
P. C. W.	Hiram Abiff	(H. A.)

A Trestleboard should be set-up in the southeast corner of the Council Room near the Recorder's desk, with a set of Compasses and Pencil for Hiram Abiff to draw his designs.

A work table should be placed in the northeast of the Council Room with representations of several of the gold articles as described in 1 Kings 7:48-50, such as ten seven-branched candlesticks, ornamented with flowers and lamps, tongs, bowls, snuffers, basins, spoons, censers and hinges.

A three-branch candlestick should be ready and available in the preparation room, but is not to be retrieved by C. C. until the second entry of the candidate(s) into the Council Room, after they have been instructed to present their work.

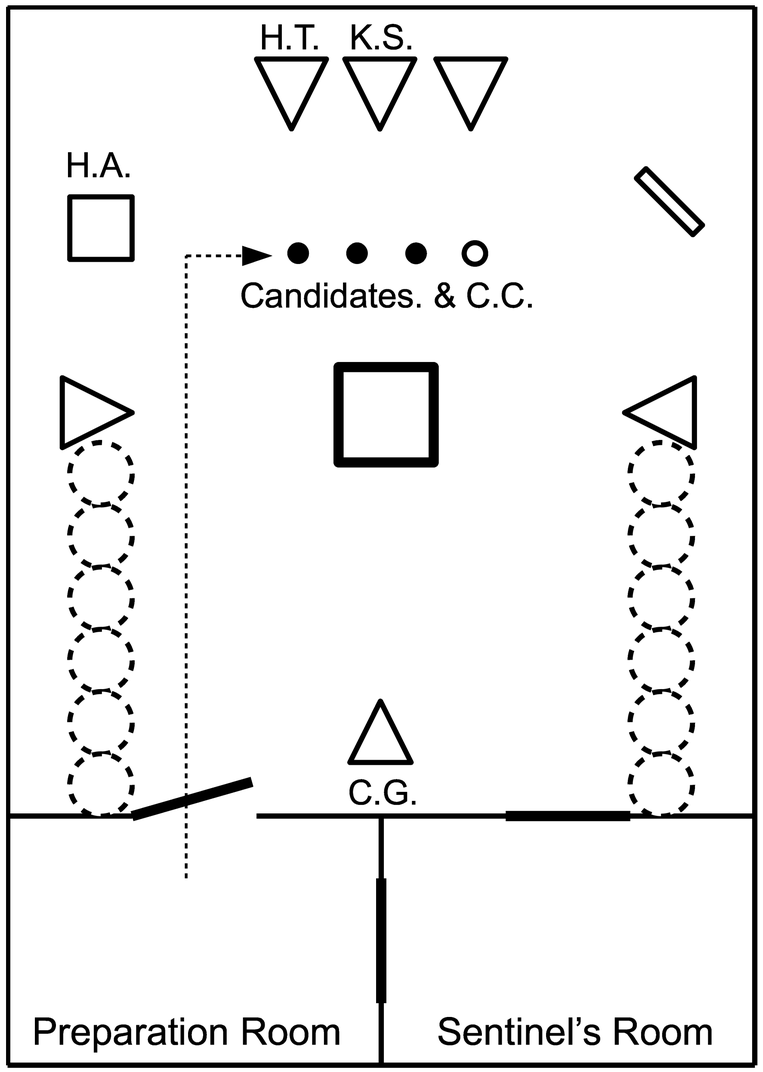
Cherubim should be divided equally and placed on each side of the hall west of C. C. station with up to six on each side.

Note– **The list of candidates should be provided in advance to I. M., C. G., and C. C., and every effort should be made to speak each candidate's name clearly.**
[See End Notes]

I. M.– Companions, I am about to confer the Royal Master Degree upon Companion(s) A, B, C, and D. Are there any objections? ***(Pause.)*** Hearing none, I shall proceed. Companion Conductor of the Council ***(C. C. rises)*** retire to the preparation room and present the candidate(s) to the East.

Figure 4.

ROYAL MASTER DEGREE
Candidates Presented for Prologue.



Note– **C. C. advances to the altar, and salutes the I. M. as a R. M., after which he retires and returns with the candidate(s), without alarm or ceremony at the door. (See Fig. 4) Upon arrival in the east, the following preface is delivered by the I. M. or a Companion appointed by him:**

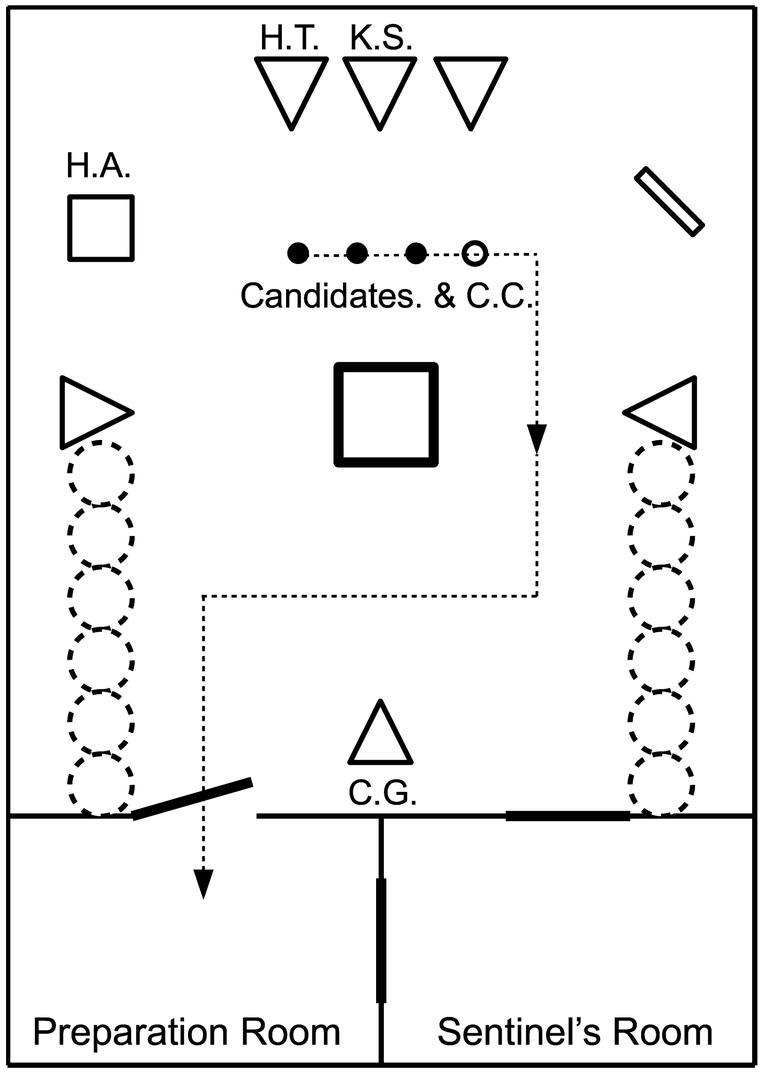
Companion(s), you have repeatedly been informed that Masonry is a never-ending search for light. In the Craft Degrees of the Lodge, you received light, more light, and further light, but your search was not ended. In the Capitular Degrees, additional light was imparted to you. There, you found, as in life, that each advancement in knowledge simply opens the eyes to a vaster field of knowledge yet to be attained. Every revealment in Masonry is also a re-veil-ment. Every new discovery of truth also reveals a curious veil beckoning you towards another truth, to be the object of your further search. Ultimate Truth will be discovered only after we have passed the final veil and entered into the presence of him who is the way, the truth, and the life.

In taking our degrees, there is one thing you must remember—namely, the order in which events happen is seldom the order in which we learn about them. The successive degrees in Masonry picture events in the order best calculated to further our Masonic education and to illustrate the development of our rite, but not in the chronological order which is apparent after review. For instance, some events in the Mark Master Degree took place before those of the Master Mason, though they were not made known to you until later. The degree you are about to receive recounts events before and after the tragedy of the third degree, and we would have you observe how well they fill the remaining gaps in your knowledge of the circumstances of that singular tragedy and its profound meaning.

I. M.– Companion Conductor of the Council, retire to the preparation room with Companion(s) A, B, C, and D, clothe {him/them} as [a] Fellowcraft Mason(s), return and present {his/their} work for inspection. ≪

Figure 5.

ROYAL MASTER DEGREE
Retiring to Prepare the Candidate(s).



PRESENTATION OF WORK

Note– **C. C. with candidate(s) retires to preparation room. (See Fig. 5) Candidate(s) prepared by removing coat, turning up sleeves, and wearing the apron as a Fellowcraft. C. C. obtains the THREE-BRANCHED CANDLE-STICK and leads candidate(s) into the Council Room without alarm. As it is high twelve, the lights in the room should not be dimmed. Once all are within the door, C. C. displays candlestick for the candidate(s) view and explains:**

C. C.– Companion(s), this is a piece of work prepared by Adoniram, the Fellowcraft whom you now represent. We will present it for inspection.

Note– **They pass to the station of Hiram Abiff.**

C. C.– Grand Master Hiram Abiff, I have a piece of work for your inspection.

H. A.– ***(Taking item and examining it carefully.)*** This is a beautiful piece of work. The companion who wrought it is worthy of the confidence of the Craft, but its office and purport are unknown to me, neither is it of my designing.

K. S.– My Illustrious Companion Hiram Abiff, this is a piece of work which I myself gave orders to be made, and which, I observe, has been executed according to my command. It is intended to serve as a reminder of the mysterious triad, expressive of the essence and attributes of Deity and of those great Masonic virtues—Faith, Hope, and Charity. You will deposit it in the Holy of Holies, and, hereafter, in every regular Masonic Lodge, let there be displayed about the Altar of Obligation three burning tapers, placed in a triangular form; and may the virtues which they symbolize be a light unto the feet of every true and faithful Mason, in all walks of life, until that perfect day when the glory of the LORD shall illumine our souls forever.

H. A.– ***(Places three-branched candlestick with other items, and says to candidate(s))*** Adoniram, your work is accepted, and in due time you shall receive your reward.

Note– **C. G., C. C., and candidate(s) stand aside.**

H. A.– ***(After examining all the vessels on the table, and naming each in a low tone)*** Yes, the furniture for the Holy of Holies is nearly completed.

HIGH TWELVE AFTER WORK HAS BEEN ACCEPTED

Note– **Gong sounds twelve times.**

K. S.– Grand Master Hiram Abiff, how goes the hour?

H. A.– High twelve.

K. S.– It being high twelve, call the craft from labor to refreshment.

H. A.– ●●● Craftsmen, it is the order of King Solomon that the craft be called from labor to refreshment. Of this order take due notice and govern yourselves accordingly. Look to the East.

K. S.– Together, Brethren.

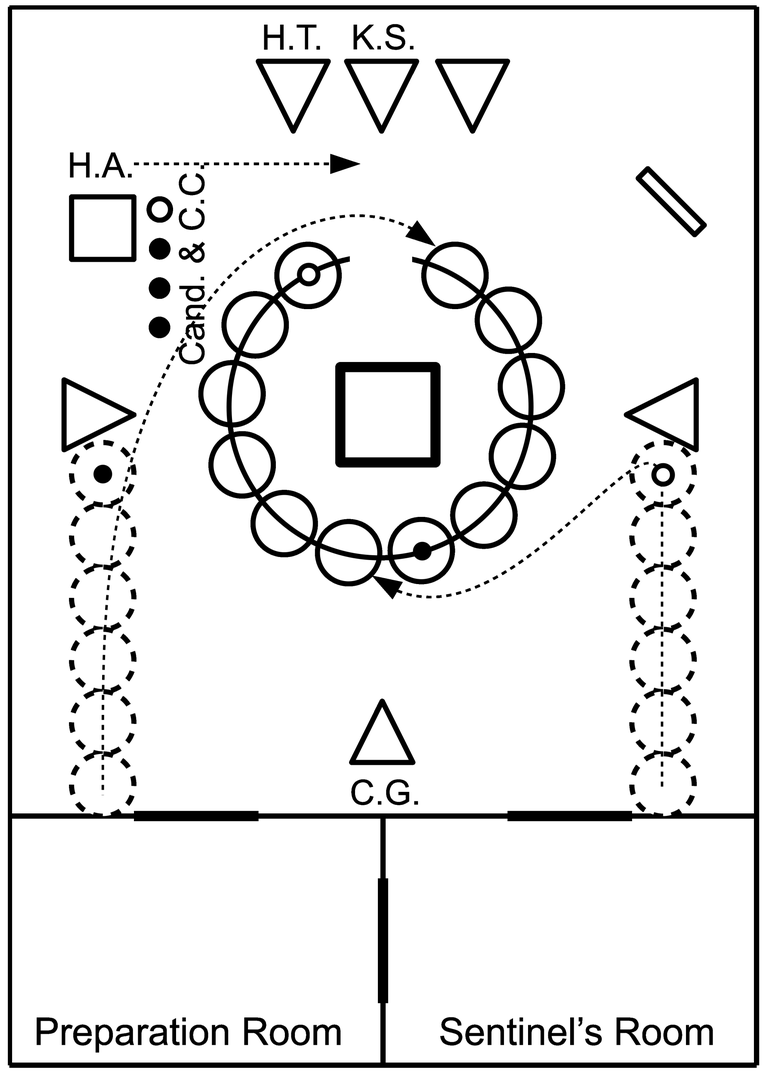
Note– **All give D-G and P-S of a F. C.**

K. S.– ●

Note– **As H. A. leaves station, Cherubim form a circle about the Altar, facing towards it. (See Fig. 6)**

Figure 6.

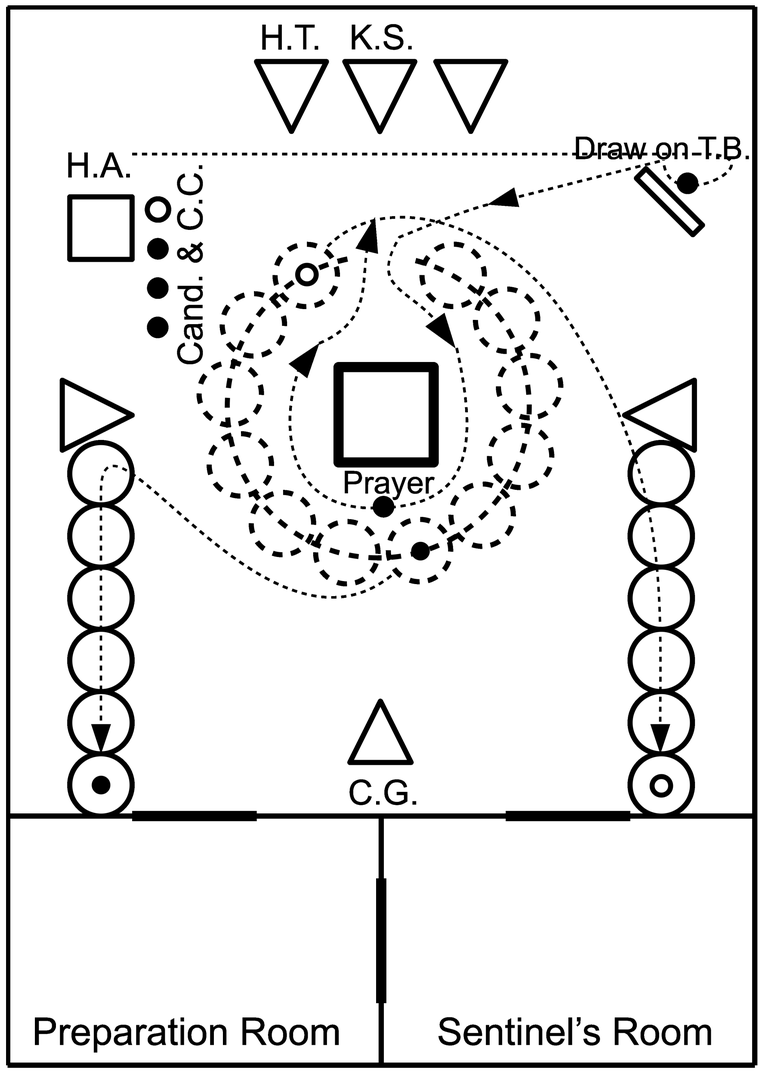
ROYAL MASTER DEGREE
The Craft is Called from Labor to Refreshment.



Cherubim form a Circle with Opening in the East.

Figure 7.

ROYAL MASTER DEGREE
Adoniram Waits for H. A.



H. A. goes to T. B., enters S. S. and prays.

After prayer, H. A. exits S. S., and Cherubim immediately dissolve.

Note– **H. A. goes to Trestle-board in the southeast where he begins to draw designs (See H. A. in Fig. 7) as C. C. narrates the following:**

C. C.– Let us wait here, for it is the daily custom of our Grand Master Hiram Abiff at high twelve when the craft is at refreshment to enter the Temple and view the work, to see if aught can be added for strength or beauty and to draw his designs upon his Trestle-board.

Note– **Cherubim should continue to retain their places in the circle at this point, facing inward. H. A. goes directly to the opening in the east of the ring of Cherubim, enters into it, then goes clockwise to the west of the Altar and kneels for prayer. (See Fig. 7)**

C. C.– After which he entered the Sanctum Sanctorum or Holy of Holies to offer up his prayer to the ever loving God for his own sins and the sins of his people.

Note– **If there are sufficient Cherubim, they may keep their "wings" extended, the tip of one wing touching the tip of the next, to form a circle. If fewer Cherubim, each shall positions arms and hands in a reverential posture.** [See End Notes] **As this represents a private prayer within the Sanctum Sanctorum, other Companions should not join in, and DO NOT add "So mote it be."**

H. A.– ***(Kneeling at altar.)*** Almighty Father of Light, with whom is no variableness, neither shadow of turning, open thou mine eyes that I may see, incline my heart that I may desire, and order my steps that I may follow the way of thy commandments. May a portion of thy wisdom be received, so that I might continue to prepare the plans for thy Holy Temple in the manner that pleases thee. May the markings of my pencil, inscribed upon the Trestle-board be found acceptable in thy sight, and may every angle and arc thereof agree with the Compasses of thy perfection. Grant thy servant the spirit of wisdom to design, of strength to execute, and of beauty to adorn thy sanctuary, that it may be a fit place for thy feet to walk in glory at high twelve, to hear the prayers of thy servants, to grant their petitions, to lead them in paths of righteousness, and to bless them with the choicest gifts of thy love and favor, from the rising of the sun, even unto the going down of the same. Amen.

[See End Notes]

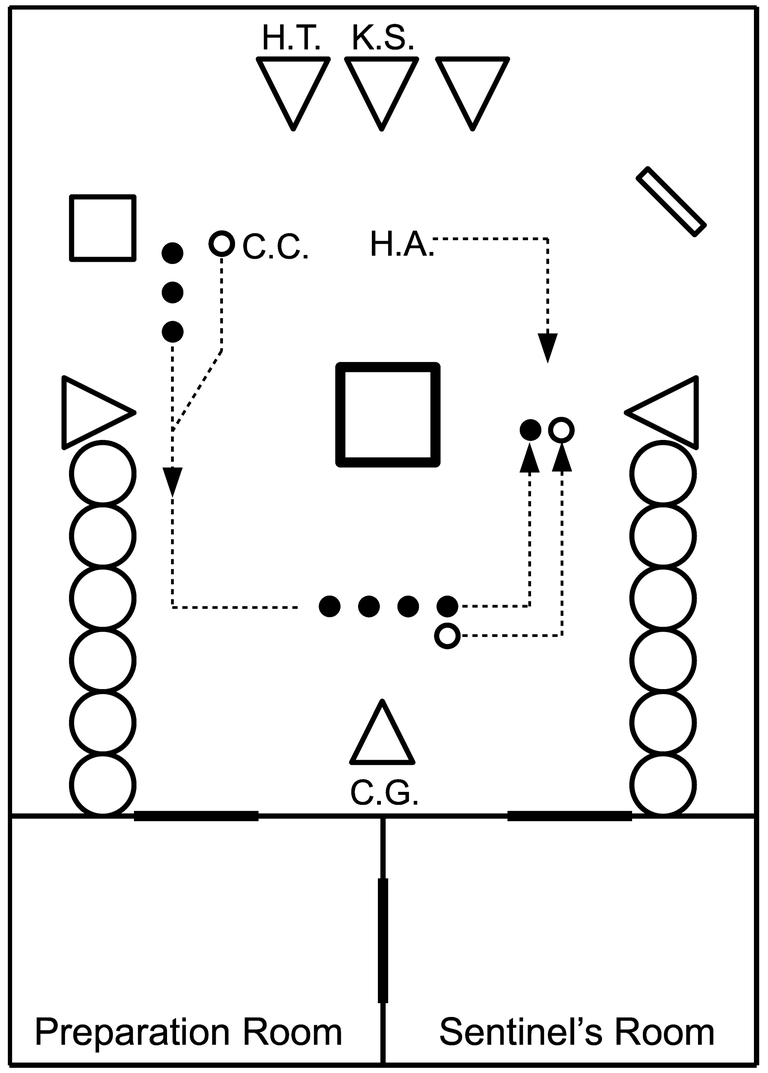
Note– **H. A. continues clockwise about the Altar, leaving the circle of Cherubim through the east. As soon as H. A. has passed out of the circle, he should stand facing east, and look up to heaven, as if in thought. The Cherubim dissolve (clockwise, as shown in Fig. 7) and return to their places, ending in the reverse order of where they began. C. C. waits to speak until the Cherubim are all seated.**

C. C.– Having finished his devotions, let us wait for our Grand Master to pass out of the South gate.

Note– **C. C. conducts candidate(s) west of the Altar, instructs any additional candidate(s) to remain west of the altar, and taking one candidate with him, proceeds to the south where he waits, ready to meet H. A. at the south gate. (See Fig. 8)**

Figure 8.

ROYAL MASTER DEGREE
Approaching the South Gate.



C. C.– GMH, ***(Do not touch H. A.)*** when shall I receive the Master's WORD?

H. A.– My worthy friend Adoniram, I do not know that you ever will receive it, for Solomon King of Israel, Hiram King of Tyre and I have entered into a covenant not to give the secret WORD of a M. M. until the completion of the Temple and not then until all three are present and agreed. ***(Turns away.)***

C. C.– Grand Master Hiram Abiff, suppose one of you three, even your own self, should be removed by death prior to that event. How shall I then receive it?

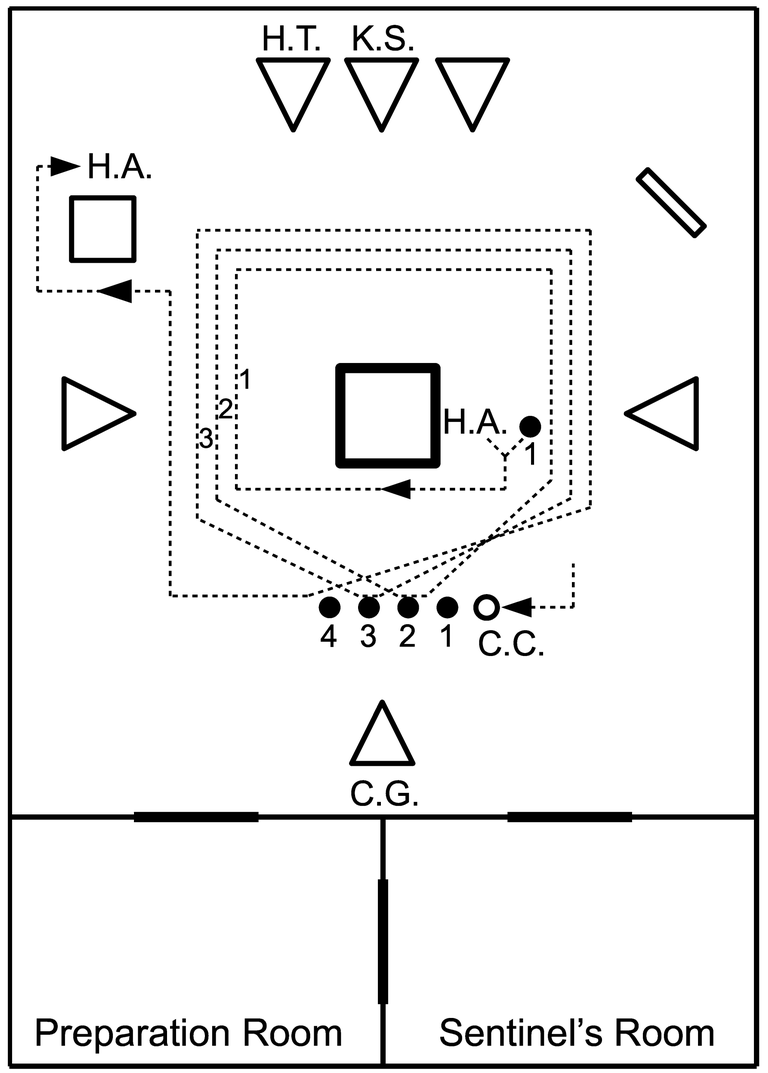
Note– **H. A. stops, meditating a moment, and then takes the candidate by the right arm and moves slowly about the Altar clockwise. (See Fig. 9) If more than one candidate, it is suggested that he takes a different one with him on each circumambulation.**

H. A.– Companion Adoniram, death is a theme not lightly to be broached by those who are subject to its power. The young may die, the old must die, and the wisest knoweth not how soon. None can escape that inexorable doom. The youngest Entered Apprentice upon the checkered pavement below dwells ever in the shadow of death, while the invisible hand extends equally above King Solomon on his ivory throne. We walk upon the ashes of the generations who have gone this way before, to which our ashes must in turn contribute. It is not for me, Companion Adoniram, to hope for an exemption from the common doom of man. I may not live to see the Temple completed; the M. W. may be lost, ***(stopping west of altar)*** but if I die ●●● ***(points to the altar)*** it will be buried there.

[See End Notes]

Figure 9.

ROYAL MASTER DEGREE
H.A. Speaks with Adoniram.



If there are multiple candidates, H. A. takes a different candidate with him for each circumambulation, and then speaks primarily to the fourth candidate before he returns to his station. During these circumambulations, C. C. waits with the remaining candidates, or if there is only a single candidate, C. C. waits at his station.

Note– **H. A. now begins the second circumambulation.**

H. A.– Companion Adoniram, death terminates the labor of a man. Thenceforth the generations may build and occupy, but he will not be there. The teeming brain, the skillful hand, and the sinewy arm are alike useless and superfluous in the grave. As our Most Excellent King Solomon has said, "The dead know not anything; their love, their hatred and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." What an incentive is this to an industrious use of our time and our faculties, that we should build industriously while our strength endures, and labor to complete our work ere the week closes and the Sabbath of Eternity sets in. My work, Companion Adoniram, is not complete, though I have labored long and faithfully to execute it. I may not live to see the Temple completed, ***(stopping west of altar)*** but if I die ●●● ***(points to the altar)*** the WORD will be buried there.

Note– **H. A. now begins the third circumambulation.**

H. A.– Companion Adoniram, it is through the gate of death that we find an entrance to the place of wages, refreshment and rest.

The Supreme Master of the Universe, before whom we bow in adoration, and whose All-Seeing Eye has marked our labors in the Lodge below, promises to spread before us, in the Celestial Lodge Above, all the joys and glories of his Eternal Sabbath. After the strong hand of death has leveled all in the humiliation of the grave, the Almighty Hand of the Supreme Master shall prevail, and exalt every brother to the glorious companionship of that undissolving Lodge. There, the designs upon the Trestle-board will be seen completed. There, the adoration of the twelfth hour will be everlasting joy. There, the noontide bliss will eternally shine. There, the scales of doubt and darkness shall fall from my eyes, and the wise purposes of the Divine Architect will be displayed in all their splendor.

With this light of faith beaming upon me, O death, where is thy sting? My hope, Companion Adoniram, rests in the higher Lodge to which I am advancing. I may not live to see the Temple completed, ***(stopping west of altar)*** but if I die ●●●, ***(points to the altar)*** the WORD will be buried there.

(H. A. again meditates.) I fear I have said too much. However, I shall rely upon your secrecy and fidelity as a Craftsman. Do you ***(if more than one candidate, look at all of them)*** give me your assurance that my trust is not in vain?

Cand.– I do. ***(Candidate(s) prompted by C. C., if necessary.)***

H. A.– Then I am content.

Note– **H. A. leaves candidate and goes to his station. C. C. takes charge of candidate.**

Note– **Gong strikes one.**

K. S.– Grand Master Hiram Abiff, how goes the hour?

H. A.– One hour past high twelve.

K. S.– It being one hour past high twelve, call the craft from refreshment to labor.

H. A.– ●●● Craftsmen, it is the order of King Solomon that the craft be called from refreshment to labor. Of this order take due notice and govern yourselves accordingly. Look to the East.

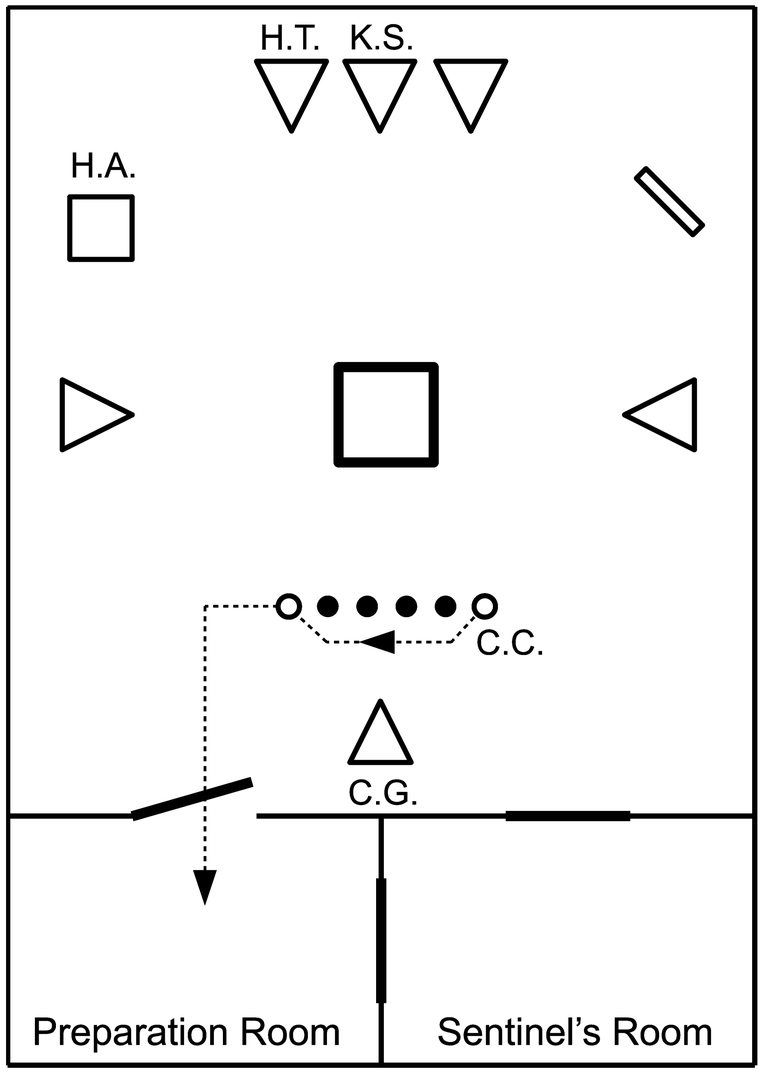
K. S.– Together, Brethren. ***(All give D-G and P-S of a F. C.)*** ●

C. C.– ***(To candidate(s))*** The craft being called from refreshment to labor, we will repair to the clay ground between Succoth and Zeredatha, and resume our labors.

Note– **C. C. retires to the preparation room with the candidate(s). (See Fig. 10.) Candidate(s) prepared by wearing the Apron as a Master Mason.**

Figure 10.

ROYAL MASTER DEGREE
The Craft is Called Back to Labor.



ROYAL MASTER DEGREE
SECOND SECTION

Note– **In this section, H. A. is absent and his station is draped in mourning. The lights are dimmed as far as practical. The Candidate(s) with C. C. come to the door of the Council Room and one of them gives the alarm:**

Cand.– ●●● ●●● ●●

C. G.– Illustrious King Solomon, there is an alarm at the door of the preparation room.

K. S.– Attend the alarm, and report the cause.

C. G.– ***(Goes to door, gives ●●● ●●● ●●, then opens it.)*** Who comes here?

Note– **As this is the first time they are addressed, every effort should be made by C. C. to speak each candidate's name clearly.** [See End Notes]

C. C.– Companion(s) A, B, C, and D who, having been regularly Initiated, Passed, and Raised to the Sublime Degree of Master Mason, advanced to the Degree of Mark Master Mason, inducted into the Oriental Chair as [a] Past Master(s), received and acknowledged [a] Most Excellent Master(s), and exalted to the Most Sublime and August Degree of the Holy Royal Arch, seek[s] further light in Masonry by being introduced to the rites and honors of a Royal Master.

C. G.– Companion(s) A, B, C, and D, is it of your own free will that you make this request?

Cand.– It is.

C. G.– Companion Conductor of the Council, [is he] (are they) duly and truly prepared, worthy and well qualified?

C. C.– [He is] (They are).

C. G.– [Has he] (Have they) shown suitable proficiency in the preceding degrees to entitle {him/them} to advancement?

C. C.– [He has] (They have).

C. G.– By what further rite or benefit [does he] (do they) expect to gain admission into this Council of Royal Masters?

C. C.– The benefit of the pass.

C. G.– [Has he] (Have they) the pass?

C. C.– [He has] (They have) it not, I have it for {him/them}.
C. G.– Give me the pass.

Note– **C. C. advanced and whispers the pass (APH) into the ear of C. G., then returns to stand with candidate(s).**

C. G.– 'Tis well. Wait until the Illustrious Master is informed of your request and his answer returned.

Note– **C. C. closes door, advances to altar and salutes K. S.**

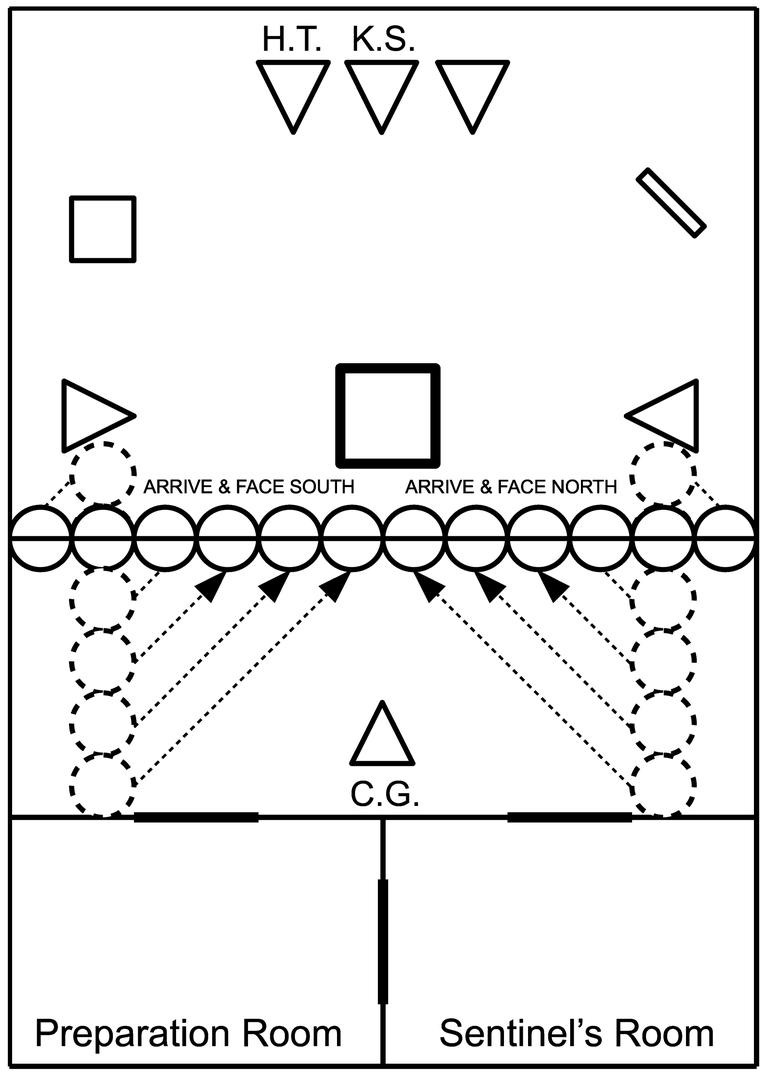
K. S.– Who caused the alarm?
C. G.– Companion(s) A, B, C, and D who, having been regularly Initiated, Passed, and Raised to the Sublime Degree of Master Mason, advanced to the Degree of Mark Master Mason, inducted into the Oriental Chair as [a] Past Master(s), received and acknowledged [a] Most Excellent Master(s), and exalted to the Most Sublime and August Degree of the Holy Royal Arch, seek[s] further light in Masonry by being introduced to the rites and honors of a Royal Master.
K. S.– Is it of {his/their} own free will that {he/they} make[s] this request?
C. G.– It is.
K. S.– [Is he] (Are they) duly and truly prepared, worthy and well qualified?
C. G.– [He is] (They are).
K. S.– [Has he] (Have they) shown suitable proficiency in the preceding degrees to entitle {him/them} to advancement?
C. G.– [He has] (They have).
K. S.– By what further rite or benefit [does he] (do they) expect to gain admission into this Council of Royal Masters.
C. G.– The benefit of the pass.
K. S.– [Has he] (Have they) the pass?
C. G.– [He has] (They have) it not, {his/their} conductor has it for {him/them}.
K. S.– Give me the pass.

Note– **C. G. whispers the pass without leaving the altar.**

K. S.– 'Tis well. Form the Cherubim [See End Notes] within the S. S., then admit and receive the candidate(s) in form.

Figure 11.

ROYAL MASTER DEGREE
Preparing for Reception of Candidates.



If there are not enough Cherubim to span from wall to wall with arms outstretched, it is permissible for the Cherubim to be divided into two groups, one group spanning from the north edge of the floor to the north side of the altar, and the other from the south side of the altar to the south edge of the floor, instead of being positioned west of the altar. The Cherubim should all come into this position facing towards the center of the room (north or south). Once in place, all Cherubim should turn simultaneously, those on the north to the west, and those on the south to the east.

Note– **C. G. forms Cherubim wall to wall, facing inward, after which K. S. gives ● ●, to be taken as a count of 1 & 2. All perform a Right Face on the mental count of 3 & 4, then slowly lift and extend their "wings" to span the room from north to south. See Fig. 11.**

C. G.– ***(Returns to door and opens it.)*** It is the order of the Illustrious Master that Companion(s) A, B, C and D be admitted. Let {him/them} enter.

RECEPTION OF CANDIDATE(S)

Note– **C. C. and candidate(s) enter. C. G. closes the door after them, then returns to his station. C. C. takes first candidate's right arm, leading towards Cherubim:**

C. C.– Upon this, your first admission into a Council of Royal Masters, I am commanded to receive you beneath the extended wings of the Cherubim at the entrance to the Holy of Holies, ***(Two Cherubim, still facing West tilt their "wings" up for C. C. and candidate(s) to pass between without being made to stoop. After all candidates have passed through—)*** which is to teach you that the still small voice of Ultimate Truth is best nurtured under the balancing protective wings of our mind's opposing faculties: the expansive impulse of intuitive WISDOM, tempered by the long-suffering and measured discernment of rational UNDERSTANDING.

CIRCUMAMBULATION

Note– **C. C. and candidate(s) make eight circumambulations. K. S. begins reading when C. C. first passes the east, and knocks as east is passed again at the completion of each circuit.** [See End Notes]

K. S.– And he set the Cherubim within the inner house, and they stretched forth the wing of the Cherubim so that the wing of the one touched the one wall and the wing of the other Cherub touched the other wall, and their wings touched one another in the midst of the house.
—1 Kings 6:27. ●

And Solomon made all the vessels that pertained unto the house of the LORD; the Altar of gold and the table of gold whereupon the showbread was.—1 Kings 7:48
●●

And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.—1 Kings 7:49
●●●

And the bowls, and the snuffers, and the basins, and the spoons and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple.—1 Kings 7:50.
●●● ●

And Hiram made the lavers and the shovels and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD.
—1 Kings 7:40.
●●● ●●

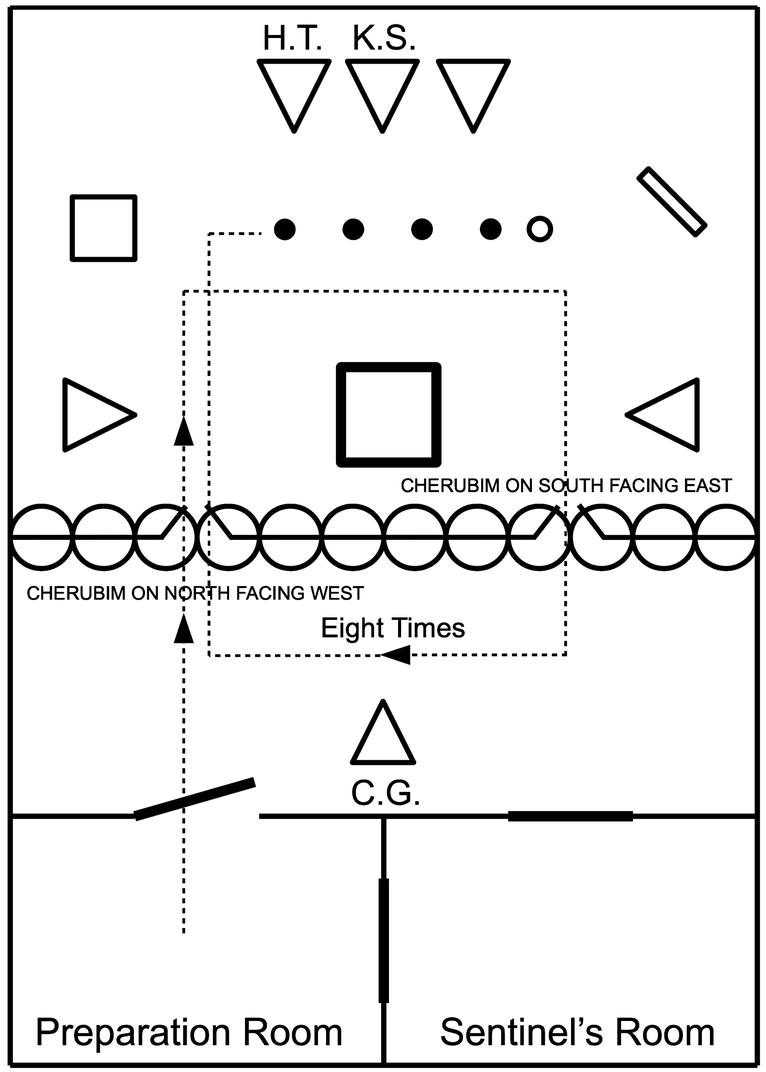
So was ended all the work that King Solomon made for the house of the LORD.—1 Kings 7:51.
●●● ●●●

And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.—Rev. 22:12-13.
●●● ●●● ●

Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.
●●● ●●● ●●

Figure 12.

ROYAL MASTER DEGREE
Circumambulation of Candidates.



Eight circuits are made during the scripture reading. K. S. gives the prescribed raps with the gavel at the end of each.

A ninth circuit is made in order to conduct the candidate(s) through the Cherubim to K. S. in the East, for further examination and instruction, with the Cherubim being dismissed by a rap of the gavel immediately after C. C. and candidate(s) pass through.

Note– **After scripture, C. C. conducts candidate(s) one final time clockwise to the east for examination and instruction. After they pass under the Cherubim on the north, (See Fig. 12), K. S. gives ● which dissolves the Cherubim (returning them directly to their original seats, retracing the path of their arrival.) C. C. and candidate(s) halt in the East and C. C. gives an alarm of ●●● ●●● ●●.**

K. S.– Who comes here?

C. C.– Companion(s) A, B, C, and D who, having been regularly Initiated, Passed, and Raised to the Sublime Degree of Master Mason, advanced to the Degree of Mark Master Mason, inducted into the Oriental Chair as [a] Past Master(s), received and acknowledged [a] Most Excellent Master(s), and exalted to the Most Sublime and August Degree of the Holy Royal Arch, seek[s] further light in Masonry by being introduced to the rites and honors of a Royal Master.

K. S.– Companion(s) A, B, C, and D, is it of your own free will that you make this request?

Cand.– It is.

K. S.– Companion Conductor of the Council, [is he] (are they) duly and truly prepared, worthy and well qualified?

C. C.– [He is] (They are).

K. S.– [Has he] (Have they) shown suitable proficiency in the preceding degrees to entitle {him/them} to advancement?

C. C.– [He has] (They have).

K. S.– By what further rite or benefit [does he] (do they) expect to gain this important favor.

C. C.– The benefit of the pass.

K. S.– [Has he] (Have they) the pass?

C. C.– [He has] (They have) it not, I have it for {him/them}.

K. S.– Give me the pass.

Note– **C. C. advances, whispers pass, and returns to floor.**

K. S.– 'Tis well. Conduct {him/them} to the Captain of the Guard who will teach {him/them} how to approach the East as [a] Royal Master(s).

Note– **C. C. conducts candidate(s) to the west and speaks without making an alarm. (See Fig. 13)**

C. C.– Companion Captain of the Guard, it is the order of Illustrious King Solomon that you teach Companion(s) A, B, C, and D how to approach the East as [a] Royal Master(s).

Note– **C. G. comes down and demonstrates with the last candidate, while C. C. assists the other candidate(s).**

C. G.– Face the east. Advance o s w y r+ f+, bringing t~ heel o t~ l+ t t~ heel o t~ r+, forming 2 s> of an equilateral △, y b e+. ***(Done.)*** Illustrious King Solomon, Companion(s) A, B, C, and D {is/are} in order.

K. S.– Companion(s), once again you stand before the Sacred Altar of Freemasonry where you are about to take upon yourself the solemn obligation of a Royal Master. This obligation can never be repudiated or laid aside. It contains nothing which can conflict with your duty to God, your country, your neighbor, or yourself. With this assurance on my part as Master of the Council, are you willing to take this obligation as all Royal Masters have done before?

Cand.– I am.

K. S.– Companion Captain of the Guard, place Companion(s) A, B, C, and D at the altar in due and ancient form.

C. G.– K o b k>, b h> u t HBS&C>>, y b e+. ***(Done)***

[See End Notes]

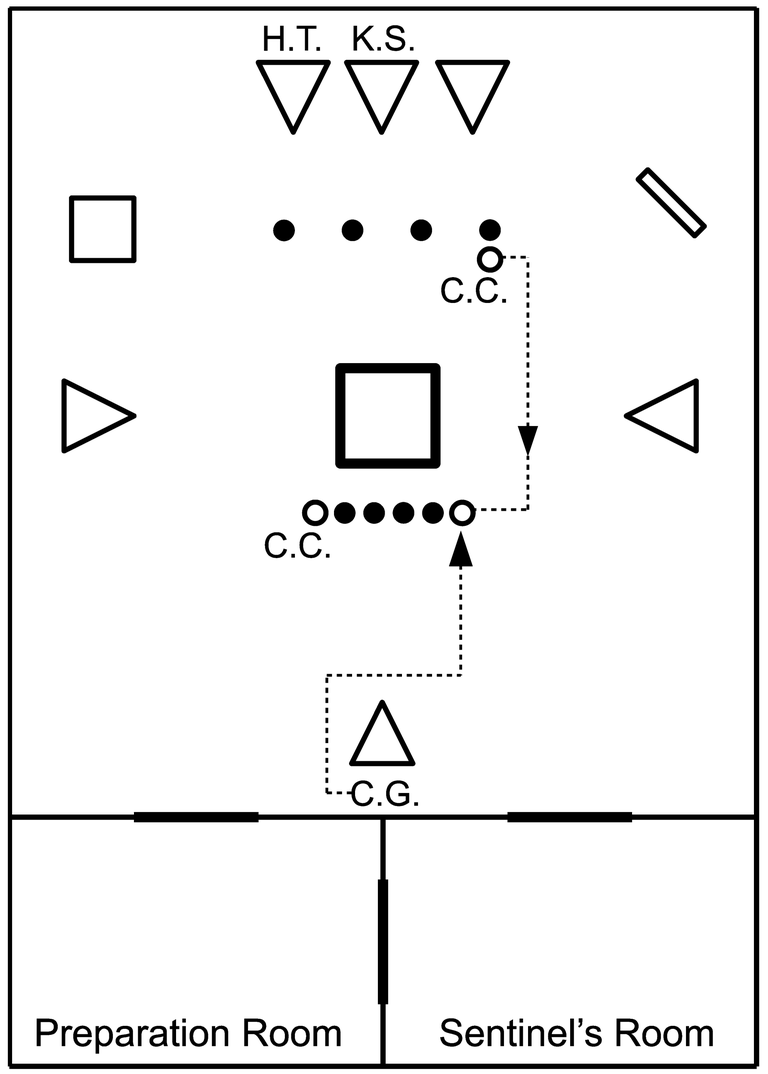
I. K. S., Companion(s) A, B, C and D {is/are} in due and ancient form.

K. S.– ●●●

Note– **Cherubim form about Altar, with opening in East. K. S. and H. K. T. approach the altar (See Fig. 14), and K. S. uncovers head (if not in costume.)**

Figure 13.

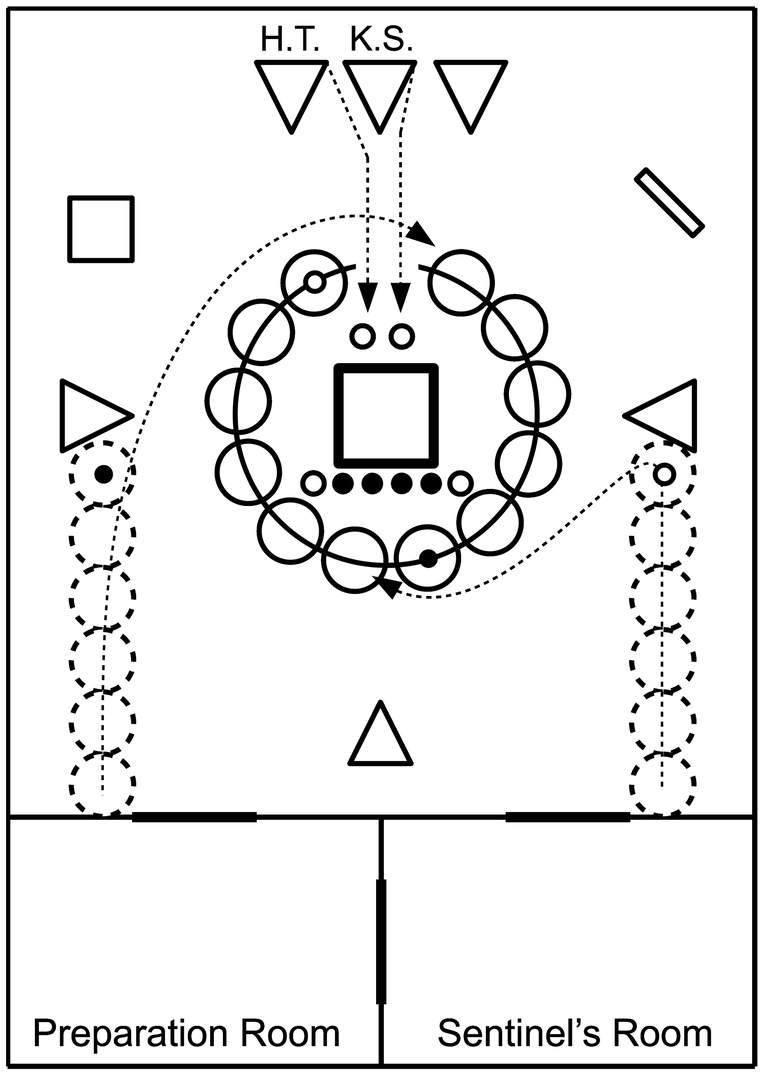
ROYAL MASTER DEGREE
Approaching the Altar.



C. C. should place the candidate(s) one full step from the altar.

Figure 14.

ROYAL MASTER DEGREE
The Obligation.



When K. S. gives three raps, the Cherubim will form about the altar precisely as before, after which K. S. and H. K. T. will descend from the dais and enter the ring of Cherubim through the opening east of the altar.

After the obligation, K. S. raps the gavel and the Cherubim dissolve as before. (Refer back to Fig. 7).

THE OBLIGATION

K. S.– Say I, pronounce your name in full, and repeat after me: O m o f w - i t~ p> o A G - t> I> C o R M>, e< t h - d< t Adoniram, d h - h m+ s - s p> - s t+ I w a h, f c - n r a o t~ s‘ a> p> o p> o t~ m o A+ F a@ t t> d t a o i t~ w, e i+ b t a C R M o w t~ b o a j+ - r c< C o R M>, - n u h o t u a s+ t, d e, o l i, I s h f h o t a j e< t r t a I a.

I f p> - s that I will not be present at or assist with the conferring of this degree upon any person unless he shall have regularly received all the preceding degrees from Entered Apprentice Mason to Royal Arch Mason, inclusive, and only then in a just and regularly constituted Council of Royal Masters.

A t> I m+ s - s p> - s w a f< - f r t k - p t~ s, w+ t~ l+ e, m r, o s e, b@ m u n l> a p t t+ o b@ b< alive ***(C. G., assisted by C. C., demonstrates & then repositions the candidate(s) hands)***, s I i t~ l k v+ t> m s o. S h m G, - k m s. ***(Recovers)***

K. S.– D y h>, - i t o y s i t> s o‘, k> t HB o b y. ***(Done)***

Note– **K. S. returns to his station and seats Council with ●. Cherubim immediately dissolve, moving clockwise as before (Refer back to Fig. 7), returning to their original seats. C. C. and C. G. remain in their position. H. K. T. takes three steps back from altar, so as not to disrupt the candidate's view of K. S.**

INSTRUCTION

K. S.– ***(Descends from dais, approaches from the east as he continues:)*** You observe me as Illustrious Master of the Council, approaching you from the east by the step, under the sign of a Royal Master. Royal Masters a> o s w t~ r+ f+, b@ t h o t~ l+ t t~ h o t~ r+, f 2 s> o a e △. This is the sign of a R. M. It is made by p@ b h> p d o t o t~ h, w t~ f> i<, and alludes to the penalty of the obligation. Ever remember upon entering or retiring from a Council of Royal Masters to advance to the altar and salute the Illustrious Master with this sign ***(demonstrates again)***.

I will now invest you with the sign of recognition, pass, grip and words of a Royal Master. You being uninstructed, the Captain of the Guard will answer for you. The sign of recognition is made by taking any article in hand, passing it to the person you wish to test, and with three taps of the foot asking: ● ● ● Do you know anything about this?

Note– **K. S. passes the charter, a Masonic coin, or some other object to candidate.**

C. G.– I d, I k t b@. W+ d y k a i+?
K. S.– I k t e. W+ i t~ b@?
C. G.– A. W+ i t~ e?
K. S.– O.
C. G.– T~ f+.
K. S.– T~ l+.
C. G.– T~ b@.
K. S.– T~ e.

(Reclaims object, and takes candidate by the hand)

A. and O. are the principal words of a R. M. Arise.

Note– **K. S. steps back & faces H. K. T. They start to form a L. A., but one of the indispensable 3 being a+, they place h> o e o> s>. K. S. pointing to feet says:**

K. S.– W d y s there?
H. K. T.– A b △.
K. S.– A!
H. K. T.– P H.
K. S.– "A! P H." is the p w and t> is t~ g o a R. M. ***(With the r+ f+ forming two s> of an e △, place b h> o each o> s>.)***

Note– **K. S. or assistants must demonstrate the grip with each candidate during or after this explanation:**

K. S.– We learn from Masonic tradition that the origin of this grip is as follows: S. K. O. I. and H. K. O. T., meeting in the S. S., shortly after the death of H. A., placed themselves involuntarily in the position to give the M. W., when

suddenly, realizing that one of their number was wanting, they immediately placed their hands on each other's shoulders, and Solomon, pointing down asked, "W d y s t?" H. K. O. T replied, "A b △." Both throwing up their arms, Solomon exclaimed, "A!" H. of T. replied, "PH."

Note– **K. S., H. K. T. & C. G. return to their stations. C. C. conducts candidate(s) to the east. (See Fig. 15)**

ROYAL MASTER DEGREE
WORKING TOOLS

K. S.– The Working Tools of a Royal Master are the Pencil, the Compasses, and the Trestle-Board, which were chief among the tools employed by our G. M. H. A.
[See End Notes]

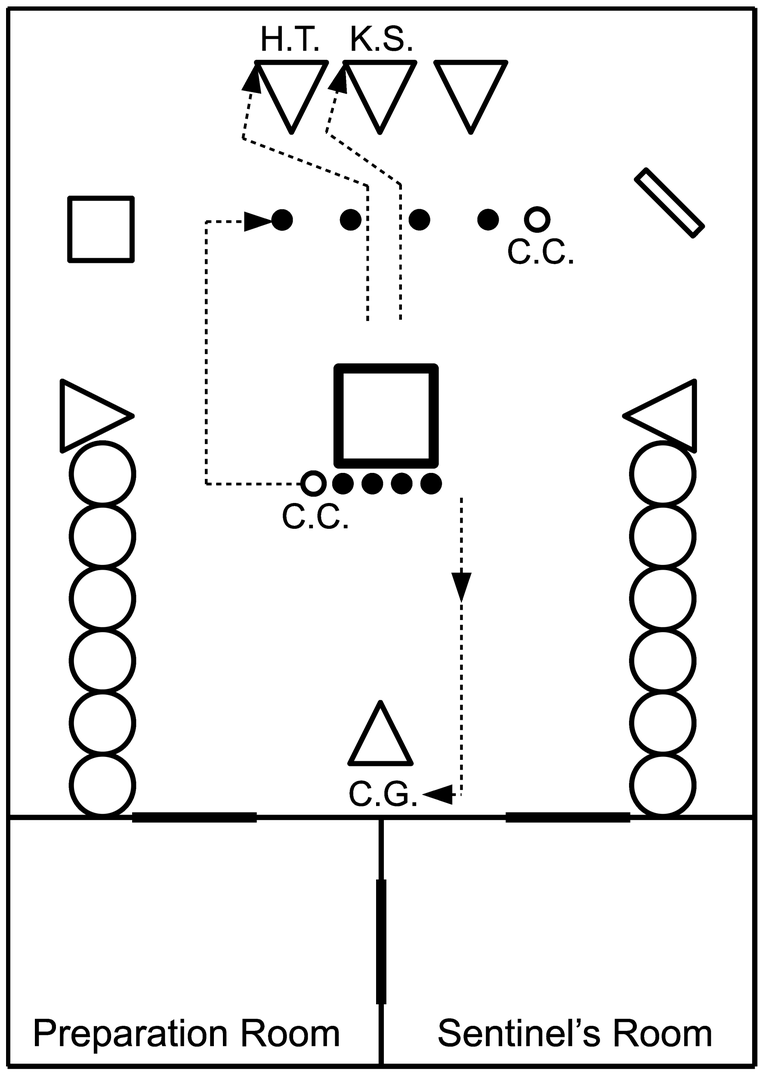
The Pencil is a tool used by Operative Masons to skillfully draft plans for the instruction and guidance of the craft; the compasses are used to determine the limits and proportion of its parts with accuracy and precision; and the Trestle-board to receive the plans of a master architect and convey them to those employed in the construction of the building.

But we as Speculative Masons, are taught to use the pencil for the more noble and glorious purpose of recording our most worthy and exalted designs upon the the Trestle-board which resides in the hearts of our Friends and Companions, so that if we die before it has been accomplished, our work may be completed if it is found within the due bounds set by the Compasses of the Supreme Architect of the Universe.

Companion Conductor of the Council, conduct our companion(s) to a seat for the delivery of the Lecture.

Figure 15.

ROYAL MASTER DEGREE
Returning to the East.



C. C. should wait for K. S., H. K. T., and C. G. to be seated before conducting the candidate(s) to the east.

ROYAL MASTER DEGREE
LECTURE

Note– **To be delivered by the I. M. or a Companion appointed by him.**

Companion(s), I commend you for your decision to be introduced as a Royal Master and become associated with us in the Degrees of Cryptic Masonry. It is our hope that you have enjoyed the ceremonies of the Royal Master Degree, the history of which I will now explain. This degree originated in consequence of a conversation between our Grand Master Hiram Abiff and Adoniram, just before the death of the former.

After the Sanctum Sanctorum was completed, and a portion of the furniture deposited therein, Adoniram, on a certain day went there just before high twelve to deposit one of the holy vessels. At high twelve, when the Craft were called from labor to refreshment, Adoniram did not retire with the rest, but lingered behind with Hiram Abiff, whose custom it was at that hour to enter the Temple and view the work, to see if aught could be added for strength or beauty and to draw his designs upon his Trestle-board, after which he entered the Sanctum Sanctorum or Holy of Holies to offer up his prayer and supplications to Deity. After the rest of the Craft had retired, Adoniram asked H. A. when he should receive the M. W. He answered, "I do not know that you ever will receive it, for Solomon King of Israel, Hiram King of Tyre and I have entered into a covenant not to give the secret WORD of a M. M. until the completion of the Temple and not then until all three are present and agreed." Adoniram then said, "Suppose one of you three, even your own self, should be removed by death prior to that event. How shall I then receive it?" After commenting on the subject of death, H. A. with a significant gesture replied, "If I die, it will be buried there."

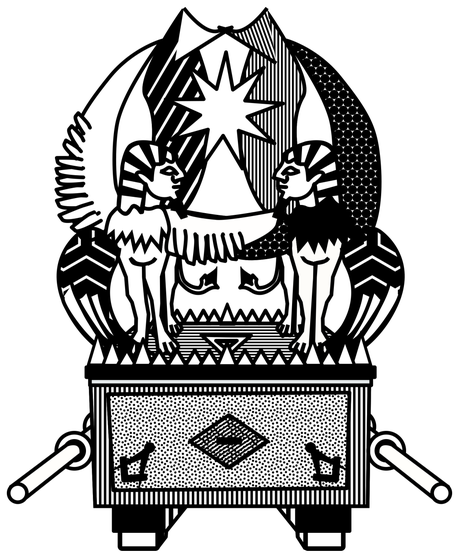
This conversation having been related to K.S. by Adoniram, the M. W. was deposited in the Secret Vault

as will be more fully explained to you in the succeeding degree, to which this is preparatory.

After the untimely death of our Grand Master Hiram Abiff, the two surviving Grand Masters instituted the Degree of Royal Master in token of their respect for his memory, and as a partial substitute for the Master Mason Degree. Being unable to form the △ in giving the M. W., as one of their number was d‘<, they s+< the b △, being the nearest they could come to the original.

They first conferred the degree upon the noble Adoniram, and then upon other particular friends of H. A. As his friend, we have now conferred it upon you, that it might be illustrative of the M. M. and the R. A. degrees.

The furniture of the S. S. consisted of many holy vessels made of pure gold, but the most important article present was the Ark of the Covenant, which was called the glory of Israel and was seated in the midst of the Most Holy Place under the protecting wings of the Cherubim. It was a small chest, or coffer, three feet nine inches long, and two feet three inches wide and deep. It was made of wood excepting only the cover, called the mercy seat, and was overlaid with gold both inside and out. It had a ledge of gold surrounding it at the top, into which the mercy seat was let in. The mercy seat was made of solid gold, a hands breadth in thickness. At the ends of it were two Cherubs, looking inward towards each other, with their wings extended; which, embracing the whole circumference of the mercy seat, met on each side, in the middle; all of which, the Rabbis say, was made out of the same mass, without any soldering, seams, or parts.



Here, the Shekhinah, or Divine Presence rested, and was visible in the appearance of a cloud over it. From hence the Bath-kol issued, to give answers when God was consulted. And it is for this reason that the scriptures speak of God dwelling between the Cherubim; that is, between the Cherubim on the mercy seat, because it was in that sacred place that the seat or throne of the visible appearance of his glory was among them.

This concludes the lecture of the Royal Master Degree.

Note– **If a Council of Select Masters was suspended previously using the procedure on page 226, continue below and proceed to the next page, otherwise use the Royal Master Closing on page 272:**

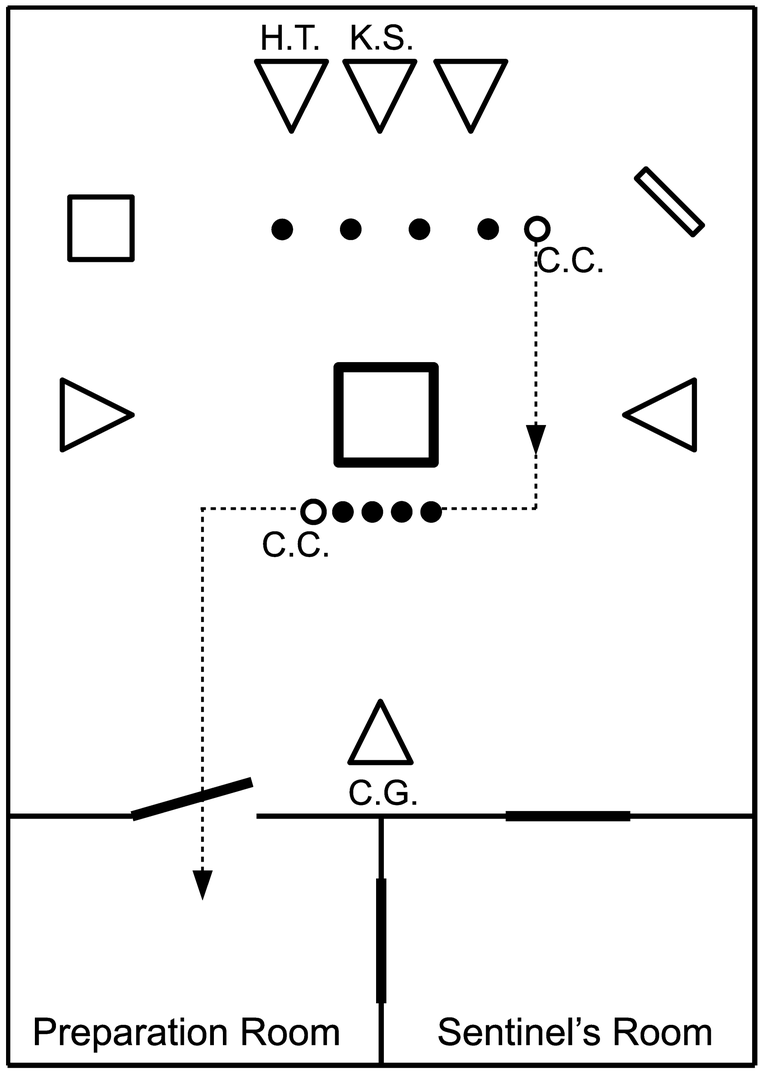
IF RESUMING LABOR ON SELECT MASTER DEGREE

I. M.– Companion Conductor of the Council, please conduct the candidate(s) out of the Council Room while the necessary preparations are made for the Select Master Degree. ≪

Note– **C. C. and candidate(s) proceed to the altar, salute as Royal Masters, and retire. (See Fig. 16)**

Figure 16.

ROYAL MASTER DEGREE
Retiring Between the Royal & Select Master Degrees.



C. C. should assist the candidate(s) in saluting as a R. M. before retiring to the preparation room.

CLOSING THE ROYAL MASTER DEGREE AND
RESUMING WORK ON THE SELECT MASTER DEGREE

Note– **<u>This procedure may only be used if the Council was initially opened on the Select Master Degree then declared suspended and a Council of Royal Masters opened for work.</u>**

I. M.– ● Companion Captain of the Guard, inform the Sentinel that I am about to close this Council on the Royal Master Degree so that we may resume our labors on the Select Master Degree and direct him to guard accordingly.

GUARDING THE VAULT

C. G.– Companion Steward, inform the Sentinel that the Illustrious Master is about to close this Council on the Royal Master Degree so that we may resume our labors on the Select Master Degree and direct him to guard accordingly.

Note– **<u>Without saluting, the Steward goes to the door and gives ●●● ●●● ●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●.</u>**

Stew.– ***<u>(Opens door.)</u>*** Companion Sentinel, the Illustrious Master is about to close this Council on the Royal Master Degree so that we may resume our labors on the Select Master Degree, and directs you to guard accordingly.

Note– **<u>Steward closes door and seals it with ●. Sentinel acknowledges by returning the same ●.</u>**

Stew.– ***<u>(Faces C. G. & salutes as a R. M.)</u>*** Companion Captain of the Guard, the Secret Vault is securely guarded.

C. G.– 'Tis well. ***<u>(Steward resumes his seat. C. G. faces I. M. & salutes as a R. M.)</u>*** Illustrious Master, the Secret Vault is securely guarded.

I. M.– Companion Captain of the Guard, ***(C. G. rises)*** are all present Select Masters?

PURGING COUNCIL IF C. G. IS NOT SATISFIED

C. G.– ***(IF ALL PRESENT S. M., SKIP TO ➔ BELOW.)***
I will ascertain and report. Companion Conductor of the Council, ascertain if all present are Select Masters.

C. C.– ***(Having examined and escorted from the room any who are not Select Masters.)*** Companion Captain of the Guard, all present are Select Masters.

WHEN C. G. IS SATISFIED

C. G.– ➔ Illustrious Master, all present are Select Masters.

I. M.– Call them to order as Select Masters, reserving yourself to the last.

C. G.– Companions, come to order as Select Masters.

Note– **Companions rise and all except C. G. give D-G of a S. M. C. G. then gives D-G, and all give both P-S> in unison. I. M. does not rise or salute.**
[See End Notes]

DECLARATION & ATTENDING THE ALTAR

I. M.– ***(Uncovers.)*** In the name of God and our Three Ancient Grand Masters, I declare this Council of Royal Masters duly closed, and our labors in the Secret Vault resumed on the Select Master Degree in form. ***(I. M. recovers.)*** Companion Conductor of the Council, correct the Great Lights.

Note– **C. C. advances to the altar, removes S&C>>, opens the Volume of the Sacred Law to Exodus 16:32–35 and replaces S&C>>. If the Sword & Trowel were removed when work was suspended, C. C. should also restore them to the altar at this time, as described on page 203.**

Once completed at altar, C. C. salutes I. M. as a S. M., and returns to his station.

INFORMING THE SENTINEL

I. M.– Companion Captain of the Guard, inform the Sentinel.

C. G.– Companion Steward, inform the Sentinel that this Council is opened on the Select Master Degree in form.

Note– **Without saluting, the Steward goes to the door and gives ●●● ●●● ●●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●●.**

Sew: ***(Opens door.)*** Companion Sentinel, this Council is opened on the Select Master Degree in form.

Note– **Steward closes door and seals it with ●. Sentinel acknowledges by returning the same ●.**

Stew.– ***(Returns to his station, faces C. G. and salutes as a S. M.) Companion Captain of the Guard, your order has been obeyed.***

C. G.– ***(Salutes I. M. as a S. M.) Illustrious Master, your order has been obeyed.***

I. M.– ●.

ROYAL MASTER DEGREE
FULL FORM CLOSING

I. M.– Companion Captain of the Guard, ***(C. G. rises)*** the last care of a Council of Royal Masters when assembled?

C. G.– To see that the Sanctuary is securely guarded.

I. M.– Cause that duty to be performed and inform the Sentinel that I am about to close _____ Council No. ___, Cryptic Masons on the Royal Master Degree and direct him to guard accordingly.

GUARDING THE SANCTUARY

C. G.– Companion Steward, see that the Sanctuary is securely guarded and inform the Sentinel that the Illustrious Master is about to close _____ Council No. ___, Cryptic Masons on the Royal Master Degree and direct him to guard accordingly.

Note– **Without saluting, the Steward goes to the door and gives ●●● ●●● ●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●.**

Stew.– ***(Opens door.)*** Companion Sentinel, the Illustrious Master is about to close this Council on the Royal Master Degree and directs you to guard accordingly.

Note– **Steward closes door and seals with ●. Sentinel acknowledges by returning the same ●.**

Stew.– ***(Salutes C. G. as a R. M.)*** Companion Captain of the Guard, the Sanctuary is securely guarded.

C. G.– 'Tis well. ***(Steward resumes his seat. C. G. faces I. M. and salutes as a R. M.)*** Illustrious Master, the Sanctuary is securely guarded.

DIALOGUE AT CLOSING

I. M.– Companion Captain of the Guard, at the opening of this Council you informed me that you are a Royal Master made such within the body of a just and regularly

constituted Council of Royal Masters. How many compose a Council of Royal Masters?

C. G.– There is an Ancient Number, and a Usual Number.

I. M.– What is the Ancient Number?

C. G.– Two only.

I. M.– What could such a small number signify?

C. G.– The two Cherubim which rest upon the Ark of the Covenant.

I. M.– What else?

C. G.– The meeting of Solomon King of Israel, and Hiram King of Tyre, in the Sanctum Sanctorum, shortly after the death of Hiram Abiff.

I. M.– What is the Usual Number? [See End Notes]

C. G.– Nine or more, although six are sufficient for business.

I. M.– When composed of nine, who are they?

C. G.– The Illustrious Master, Deputy Master, Principal Conductor of the Work, Treasurer, Recorder, Captain of the Guard, Conductor of the Council, Steward, and Sentinel.

REHEARSAL OF DUTIES

I. M.– ●● ***(Officers rise, after which the rehearsal of duties may be omitted by skipping ahead as noted at the mark →→ on page 275. However, if desired by the I. M., and particularly for the benefit of new candidates, the officers' duties may be recited as follows:)***

I. M.– The Steward's Place in the Sanctuary?

C. G.– At the door to the Sanctuary.

I. M.– Companion Steward, your duty there?

Stew.– To guard the entrance to the Sanctuary and see that none pass or repass except those who have been commissioned to bring work for the inspection of Hiram Abiff.

I. M.– The Conductor of the Council's Station in the Sanctuary?

Stew.– In the South, Illustrious Master.

I. M.– Companion Conductor of the Council, your duties there?

C. C.– To carry orders from the Illustrious Council to the Captain of the Guard, and elsewhere about the

Sanctuary as ordered, attend the altar, welcome and accommodate visiting Companions, prepare, introduce and conduct candidates.

I. M.– The Captain of the Guard's Station in the Sanctuary?

C. C.– In the West, Illustrious Master.

I. M.– Companion Captain of the Guard, your duties there?

C. G.– To guard well the Sanctuary, receive candidates for introduction to King Solomon, and suffer none to pass except those who are duly qualified and have his permission.

Note– **If Recorder and/or Treasurer are not present, skip to marked line → 26 below.**

I. M.– The Recorder's Place in the Sanctuary?

C. G.– At the left of the Illustrious Council.

I. M.– Companion Recorder, your duties there?

Rec.– To observe the will and pleasure of the Illustrious Master, and record the proceedings of the Council so far as they are proper to be written.

I. M.– The Treasurer's Place in the Sanctuary?

Rec.– At the right of the Illustrious Council.

I. M.– Companion Treasurer, your duties there?

Treas.– To number and weigh out the shekels of the Sanctuary, and provide for helpless orphans.

I. M.– → The Principal Conductor of the Work's Station in the Sanctuary?

Answer– On the left of the Illustrious Master, in Council.

I. M.– Companion Principal Conductor of the Work, whom do you represent and what are your duties there?

P. C. W.– As the representative of Hiram Abiff, it is my duty to sound the silver trumpet at early dawn and eve of day, when the sun's first and last rays gild the mountain tops; to observe the time, call the craft from labor to refreshment, superintend them during the hour thereof, and call them on again by order of the Illustrious Master.

I. M.– The Deputy Master's Station in the Sanctuary?

P. C. W.– On the right of the Illustrious Master, in Council.

I. M.– Companion Deputy Master, whom do you represent and what are your duties there?

D. M.– As the representative of Hiram, King of Tyre it is my duty to exhibit the fellowship of Kings with the Illustrious Master in Council; to brighten the chain of friendship; to furnish memorials of the ancient craft, and to aid and support my chief in all the requirements of his office.

I. M.– The Illustrious Master's Station in the Sanctuary?

D. M.– In the center of the Council.

I. M.– Whom does he represent and what are his duties there?

D. M.– As the representative of Solomon King of Israel, to recite the secret traditions; to illustrate the moral principles of our order; to cherish the worthy and hold in due veneration the ancient landmarks.

ORDER TO CLOSE

→→ ***(Continue here if rehearsal of duties was omitted.)***

I. M.– ***(Rises)*** Companion Captain of the Guard, it is my order that _____ Council No. ___ , Cryptic Masons be closed on the Royal Master Degree until our next stated Assembly, unless sooner convened. Report this to the Companions for their government.

C. G.– ●●● Companions, it is the order of the Illustrious Master that _____ Council No. ___ , Cryptic Masons be closed on the Royal Master Degree until our next stated Assembly, unless sooner convened. Of this order take due notice and govern yourselves accordingly. Look to the East.

GIVING THE SIGN

I. M.– Together, Companions.

Note– **All join the I. M. in giving the R. M. sign only.**

BATTERY

I. M.– ●●●	D. M.– ●●●	P. C. W.–●●●
I. M.– ●●●	D. M.– ●●●	P. C. W.–●●●
I. M.– ●●	D. M.– ●●	P. C. W.–●●

DECLARATION & ATTENDING THE ALTAR

I. M.– ***(I. M. uncovers head.)*** In the name of God and Adoniram, I declare _____ Council No. ___, Cryptic Masons closed on the Royal Master Degree in form. ***(I. M. recovers.)*** Companion Conductor of the Council, close the Great Lights.

Note– **C. C. advances to altar, squaring corners, removes the Square and Compasses, closes the Volume of the Sacred Law, and returns to station without saluting.**

INFORMING THE SENTINEL

I. M.– Companion Captain of the Guard, inform the Sentinel.

C. G.– Companion Steward, inform the Sentinel.

Note– **Without saluting, the Steward goes to the door and gives ●●● ●●● ●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●.**

Stew.– ***(Opens door.)*** Companion Sentinel, this Council is closed on the Royal Master Degree in form. ***(Door may remain open at this point. Steward returns to station and faces C. G. without saluting.)*** Companion Captain of the Guard, your order has been obeyed.

C. G.– ***(Without saluting.)*** Illustrious Master, your order has been obeyed.

I. M.– ●

SELECT MASTER DEGREE WORK

Note– **The characters in this degree are represented as follows:**

I. M.	King Solomon	(K. S.)
D. M.	Hiram King of Tyre	(H. K. T.)
P. C. W.	Hiram Abiff	(H. A.)

Note– **The Altar is placed in the Southwest. During the first portion of the prologue, the Preparation Room represents the Inner Gate; the Sentinel's Room represents the Outer Court of the Temple; and the Council Room represents the Inner Court of the Temple, although it may be pre-arranged as required for the Reception (look ahead to Fig. 22), with the lights dimmed, as the candidate(s) will not see into it until the prologue is complete.** [See End Notes]

K. S.– Companions, I am about to confer the Select Master Degree upon Companion(s) A, B, C, and D. Are there any objections? ***(Pause.)*** Hearing none, I shall proceed. Companion Conductor of the Council ***(C. C. rises)*** retire to the preparation room, prepare and conduct the candidate(s) to the Outer Court of the Temple.

Note– **C. C. first partially opens the door to the Sentinel's room, then crosses to the Preparation Room door and retires through it, closing it. Candidate(s) prepared by wearing the apron as a Master Mason.**

C. C.– ***(Conducting candidate towards the Sentinel's room.)*** Companion(s), you now represent Zabud, a particular friend of King Solomon. The hour is late, and your labors for the day are complete. ***(Entering Sentinel's room.)*** Let us rest for a moment, here in the Outer Court of the Temple, before returning home. [See End Notes]

Note– **C. C. should enter the Sentinel's room first and situate the candidate(s) so as not to see inside the Council Room. C. C. seats candidate(s) and himself.**

Inside the Council Room, the Three Grand Masters and C. G. come to the altar which is in the southwest, near the door. The Grand Masters stand on east side, facing west, and C. G. stands on the west side, facing east. Gong sounds nine times. (See Fig. 17)

K. S.– Grand Master H. A., how goes the hour?

H. A.– Nine at night.

K. S.– It being nine at night, let us resume our labors. As we are taught never to enter upon any great or important undertaking without first invoking the aid of Deity, let us kneel for the benefit of prayer. [See End Notes]

Note– **Companions circle about the altar. Those who are readily capable of doing so take the front row and kneel on right knee. Others stand behind with right hand on the shoulder of the Companion before them and bow their heads. (See Fig. 18)**

K. S.– O LORD, support us all the day long, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, in thy mercy, grant us a safe lodging, a holy rest, and lasting peace. Amen. [See End Notes]

Note– **All arise.**

Figure 17.

SELECT MASTER DEGREE
Prologue – Zabud Discovers a Secret Work.

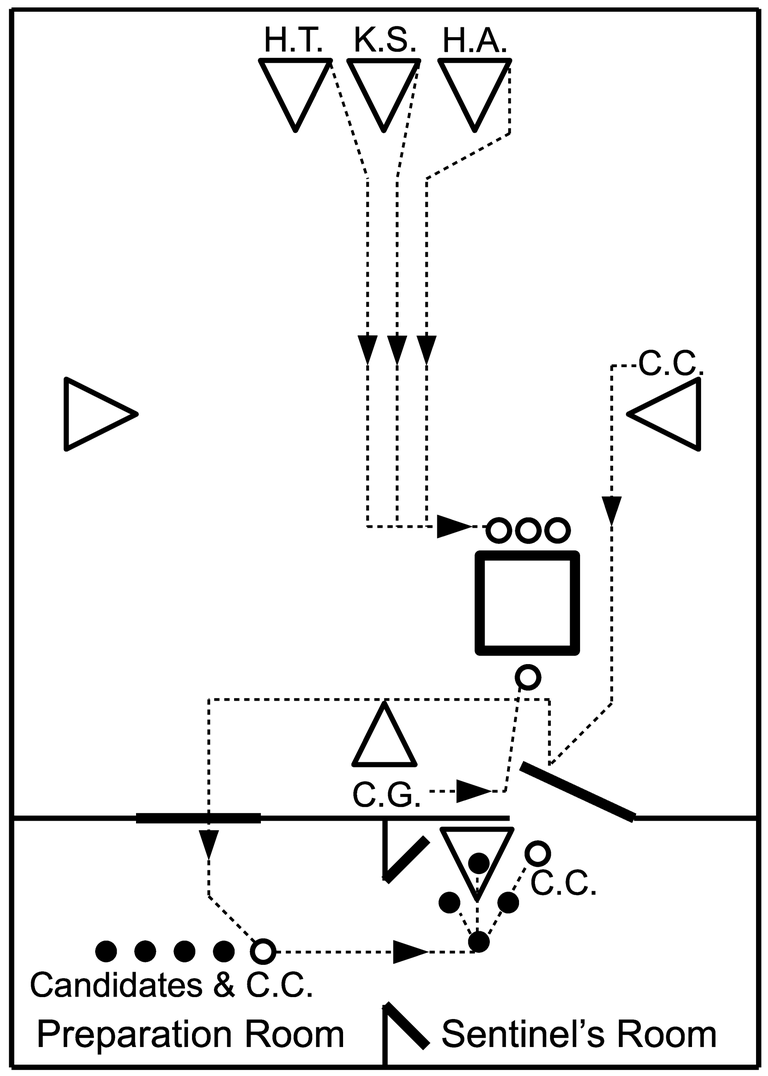
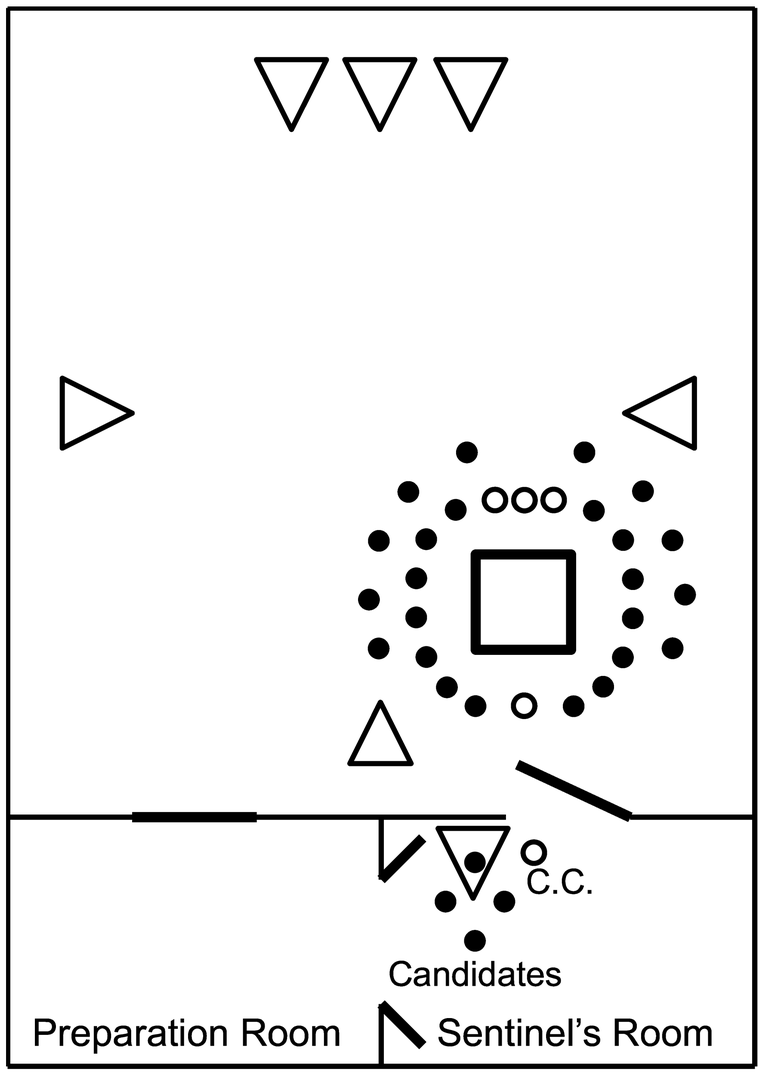


Figure 18.

SELECT MASTER DEGREE
Prologue – Companions Kneel for Prayer.



K. S.– We will now resume our labors. Companion Captain of the Guard, form a procession and lead us to the Secret Vault.

C. G.– Craftsmen, form a procession on the North, facing East.

Note– **Procession is formed. K. S. places himself at the head and C. G. places himself at the rear. (See Fig. 19)**

C. G.– Forward, March!

Note– **After a moment, C. C. continues to speak, as the procession moves east, then south, then west, then north, and waits to exit at the preparation room door:**

C. C.– What do I hear? Is the craft engaged in some secret work? Let us return to the Inner Gate.

Note– **C. C. closes the Sentinel's door, and conducts the candidate(s) back from the Sentinel's room to the Preparation Room. (See Fig. 20)**

Figure 19.

SELECT MASTER DEGREE
Prologue – Forming a Procession.

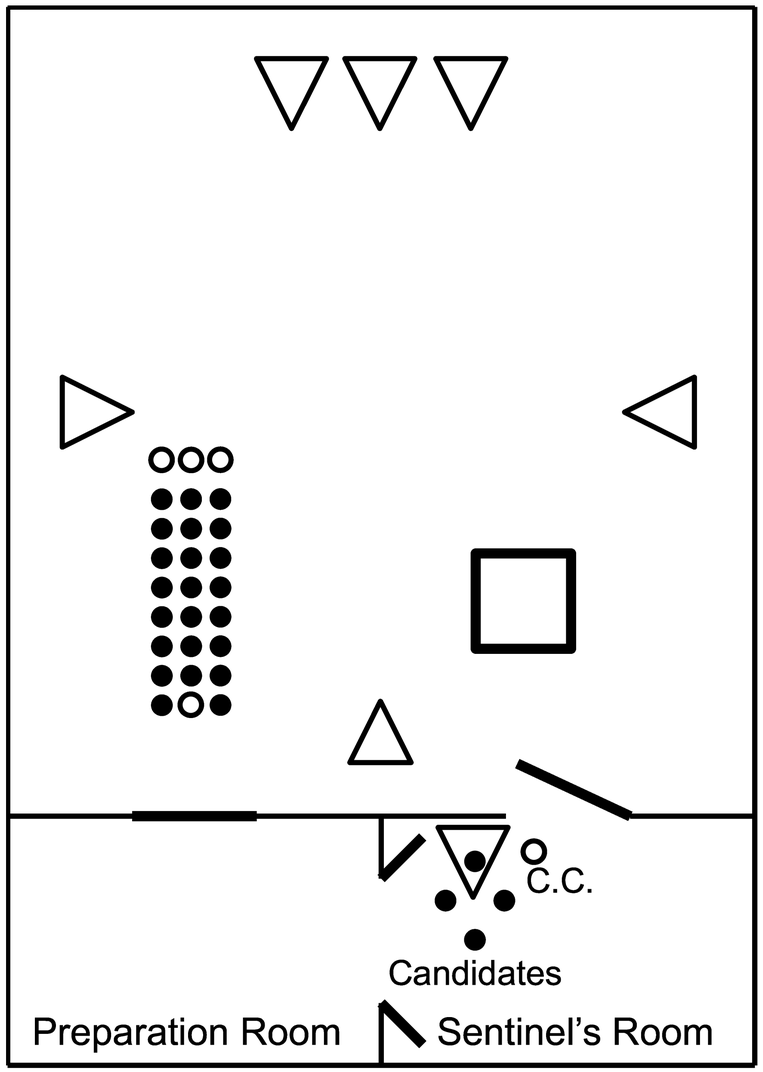
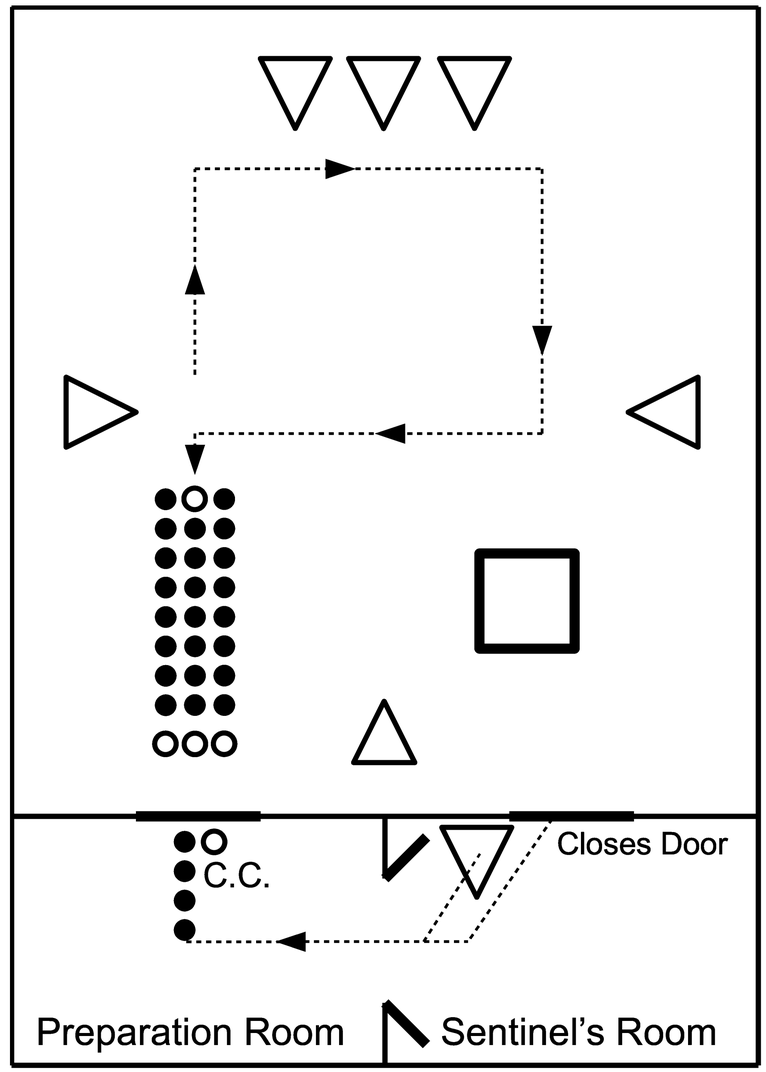


Figure 20.

SELECT MASTER DEGREE
Prologue – Procession Begins to March.



C. C.– ***(Attempt to open door but feigns it being locked.)*** The gate is locked. We will make an alarm. ●●● ***(Pause.)*** No answer. ●●● ***(Pause.)*** We will make one more attempt. ●●●

Note– **Companions in the procession stamp their feet.**

C. C.– I hear footsteps, stand back!

Note– **C. C. gestures for candidate(s) to step back. K. S. opens the door without returning the alarm. The procession advances forward so that K. S. and the first few Companions in the procession are through the door, and then halts. (See Fig. 21)**

K. S.– Zabud, my friend! Why do you linger without the Inner Gate at such a late hour?

C. C.– ***(Dropping to his knee, if possible, with arms outstretched.)*** Illustrious King Solomon! Of late I find a secret work going on, of which I have not been informed, and I fear I have lost your Majesty's favor.

K. S.– Be content, friend Zabud. ***(Offers hand to Zabud)*** Arise! The time will come when a door shall be opened for your reception. Good night.

Note– **K. S. and procession continue forward. After C. G. passes out of the room, he closes the door firmly and continues past the candidate(s). The procession proceeds into the Sentinel's room and from thence back into the Council Room, leaving the door wide open.**

Figure 21.

SELECT MASTER DEGREE
Prologue – Zabud Questions K. S.

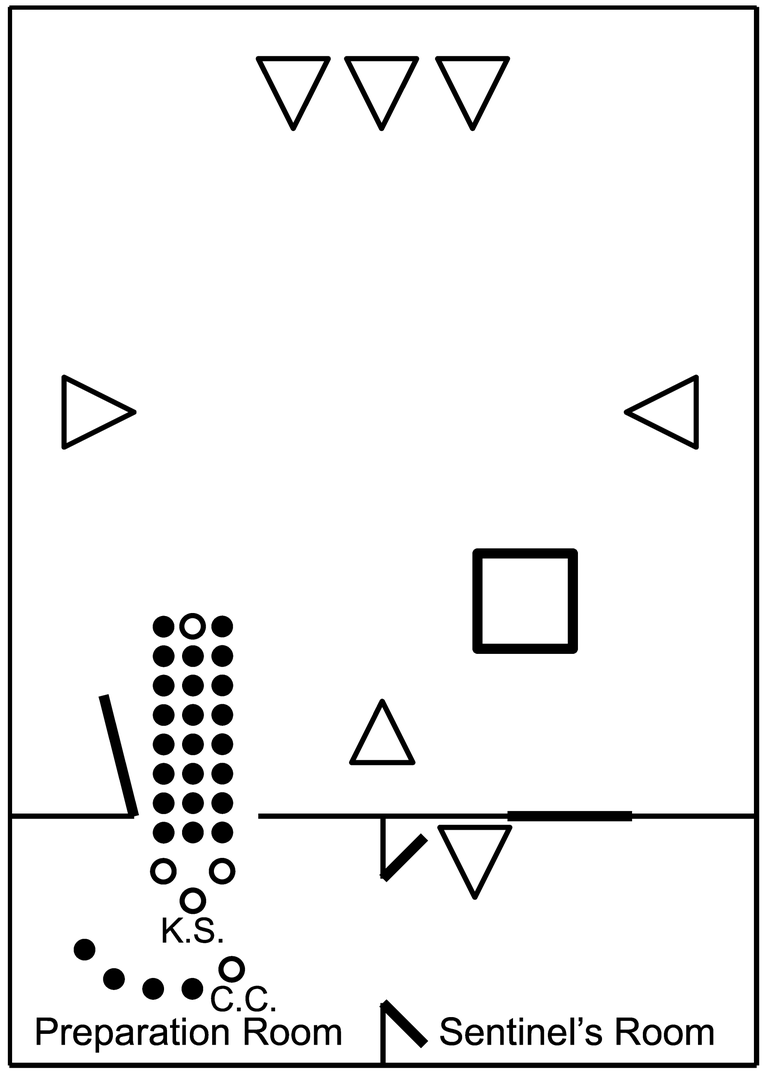
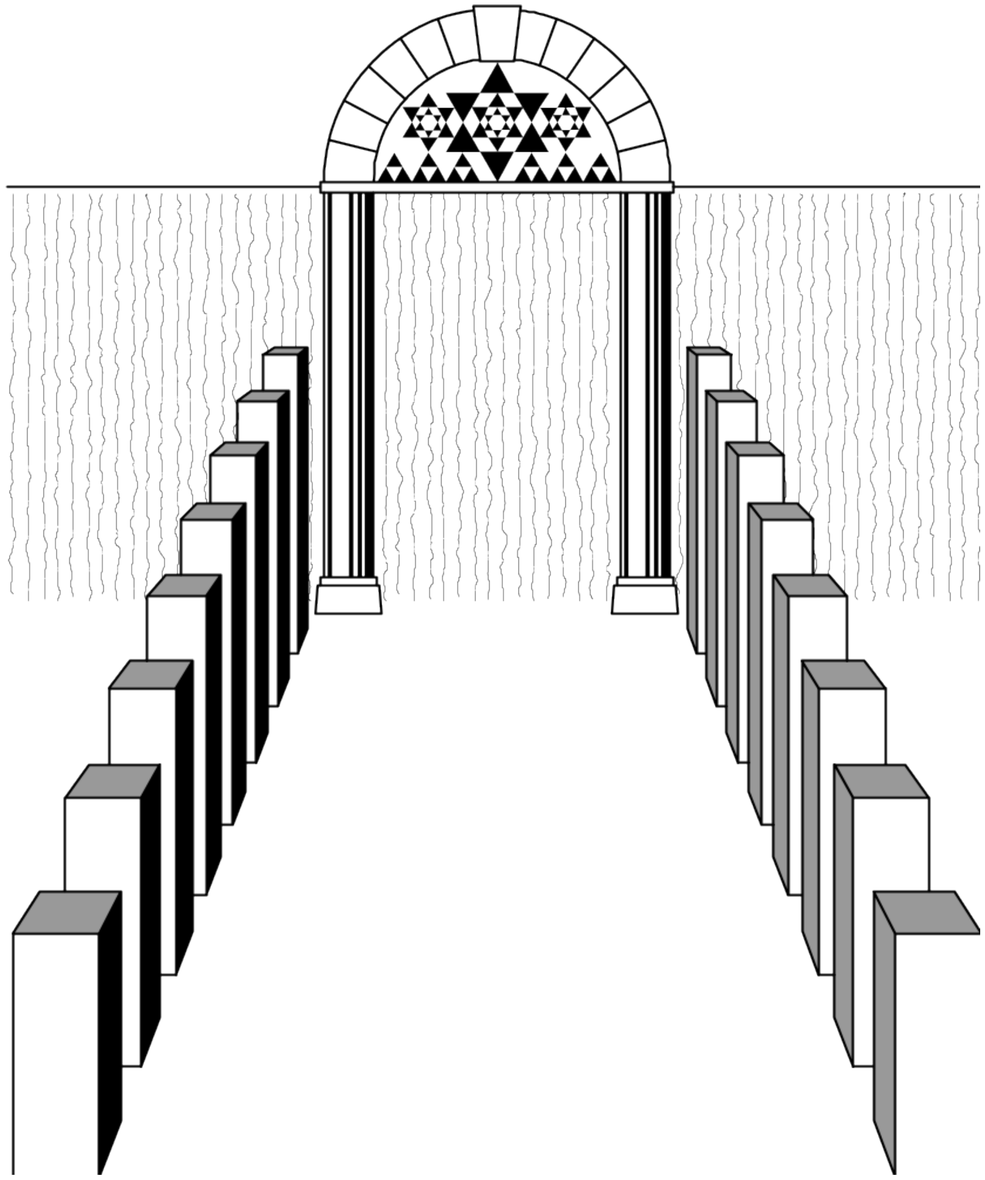


Figure 22.

SELECT MASTER DEGREE – FIRST SECTION
Nine Arches – As seen from the West.



The distance should be about 15 feet from the First to the Ninth Arch, where a white veil keeps the candidate(s) from seeing the Substitute Ark and its future contents until the appropriate time. The incomplete arches may be made of wood, without back or side panels so as to be stackable; or made of painted canvas mounted on frames which are hinged together for folding.

ZABUD ATTEMPTS TO VISIT KING SOLOMON

The Council Room should now be made to fully represent the Secret Vault with its Nine Aches. Eight of these arches are in the process of construction, and the Ninth Arch is completed. (See Fig. 22) Optionally, as the arrangements for the Secret Vault are finalized, *"Ahishar's Soliloquy"* may be performed.

The East end of the room represents the crypt within the Ninth Arch, and must be large enough for candidate(s) and C. C. to witness the deposit. One or more pedestals on or in front of the dais should house the Substitute Ark and the articles for the Deposit. [See End Notes] **Each Arch should be wide enough for up to three candidates and C. C. to stand side by side, and there should be about one step from each arch to the next. The West end of the room represents the passage leading to the First Arch, and should be left as large as possible. The room should be moderately lit, and one or more spot-lights shining down into the partially constructed arches and into the (veiled) inner recess of the Ninth Arch may be used to good effect.**

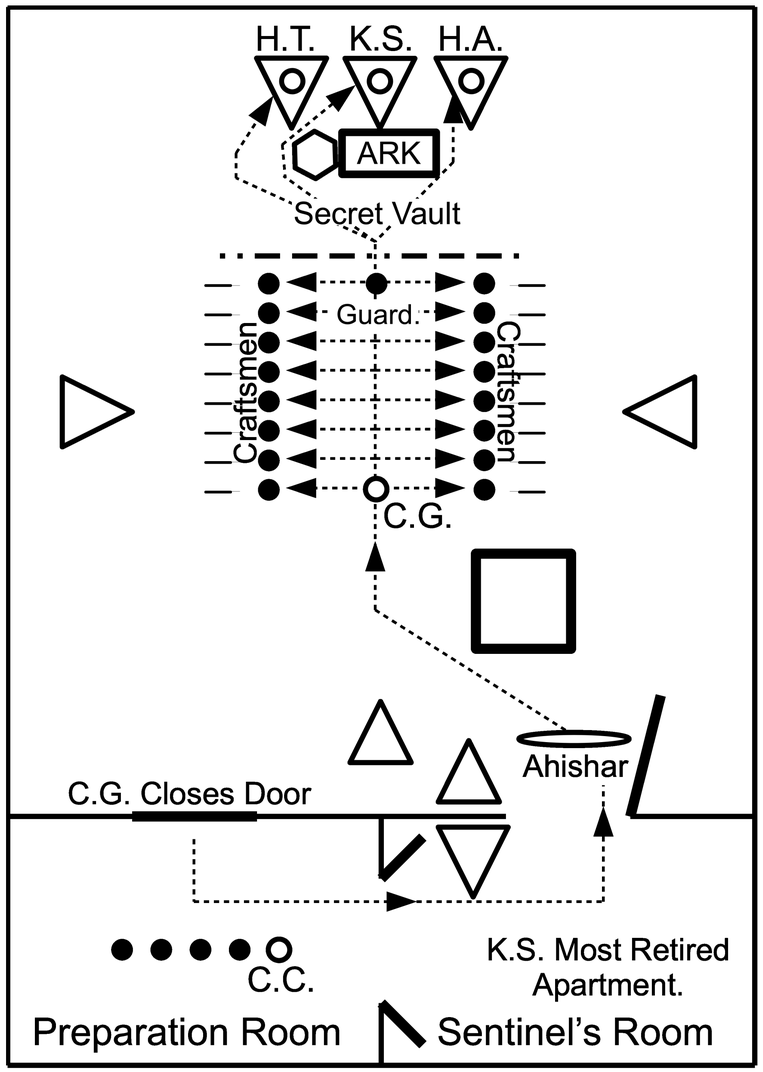
The Altar is placed in the Southwest, with a gavel near or upon it (but not upon the Great Lights) for use by K. S.

Note– **The Steward, Ahishar, should lay down on the floor just within the Council Room and feign sleep, so that anyone entering the room is obliged to step over his body. C. C. and Candidate(s) remain in the preparation room until all have passed through. (See Fig. 23) The Sentinel's Room now represents King Solomon's Most Retired Apartment.**

C. C.– A number of days later, just when Zabud had completed his labor, he was approached by an Entered Apprentice with a particularly difficult question regarding the plans which he had been commissioned to complete before the next Sabbath. After deliberating until a late hour, having reached no consensus, and deeming this important business, Zabud resolved to seek out King Solomon in his most retired apartment, and take the matter before him, as he had often done before.

Figure 23.

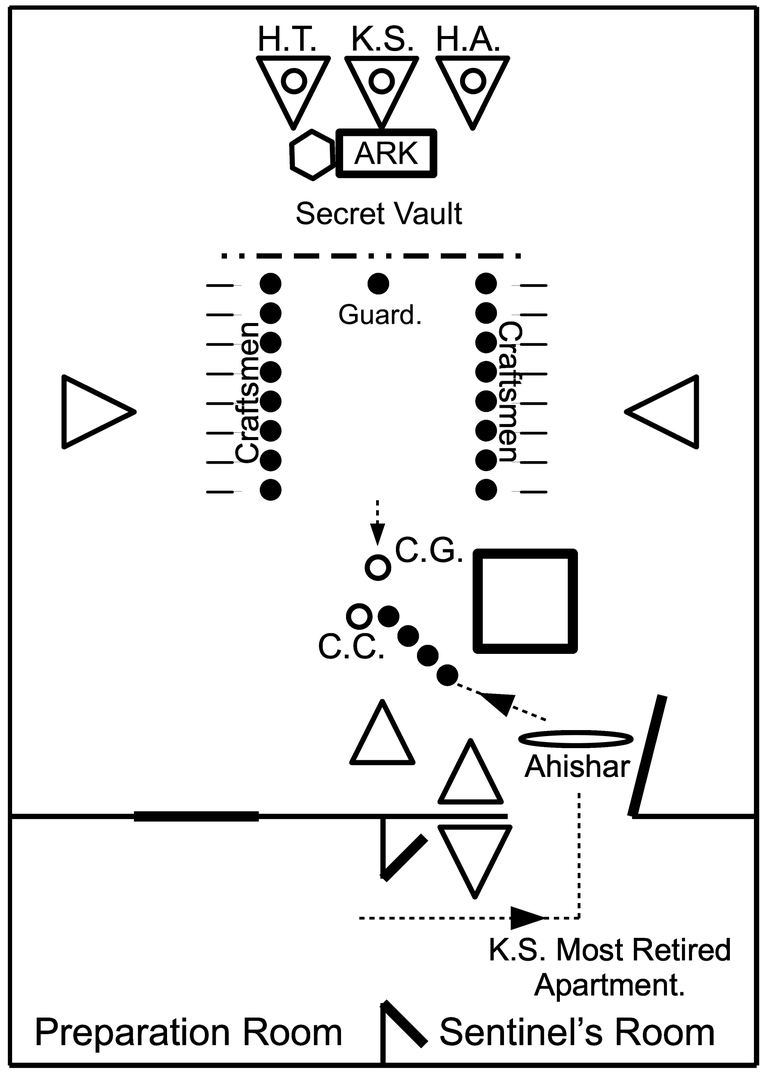
SELECT MASTER DEGREE
Setup for Discovery.



Members of Procession take their Places in the Secret Vault.

Figure 24.

SELECT MASTER DEGREE
Zabud Discovers the Secret Vault.



Note– **C. C. conducts candidate(s) from the preparation room to the threshold of the Sentinel's room and just before entering it says:**

C. C.– We are entering King Solomon's most retired apartment now, ***(stepping into Sentinel's room)*** but, where is he? ***(Points to the open door of the Council Room.)*** Here is an open door! Perhaps this is the one to which King Solomon referred?

RECEPTION OF CANDIDATE(S)

Note– **C. C. chooses one candidate to more particularly represent Zabud, telling him that if anyone asks who he is he must say: "A zealous brother, wishing to participate in your labors." C. C. and candidate(s) enter the Sentinel's door without Alarm, each following direction of C. C., stepping deliberately over the sleeping body of Ahishar. (See Fig. 24)**

C. G.– Who comes here?

Cand.– A zealous brother, wishing to participate in your labors. ***(Prompted by C. C.)***

C. G.– Give me the pass, sign, and token of your entrance.

Cand.– I cannot.

C. G.– Intruder! ... Guards, come quickly!

Note– **Craftsmen with drawn swords surround the candidate. The Three Grand Masters pass hurriedly through the veil from the Ninth Arch to the First.**

K. S.– Companion Captain of the Guard, what is the cause of this confusion?

C. G.– An intruder has entered our Secret Vault.

K. S.– Then put him to death at once.

Note– **One of the Guards raises sword as if to strike Zabud, but the Captain of the Guard, recognizing the prisoner, parries the blow, steps between the guard and Zabud and says:**

C. G.– Hold! Illustrious King Solomon, are you aware upon whom you are about to execute this awful sentence? This is none other than your particular friend, Zabud.

K. S.– Zabud!? Is it possible? Companion Captain of the Guard, bind him fast and bring him forth when called for, or your life shall answer for his escape.

Note– **C. G. places Zabud in shackles, and takes him along with C. C. to the northwest corner. (See Fig. 25)**

K. S.– (To H. K. T. and H. A.) Illustrious Companions, let us return to the Ninth Arch for consultation.

Note– **K. S., H. K. T. and H. A. go East through the Nine Arches without ceremony, passing behind the veil.**

K. S.– Companions, you are aware that Zabud has long been my particular friend and favorite. If it were possible, I should be glad to pardon him. My worthy Companion of Tyre, what is your opinion?

H. K. T.– Illustrious King Solomon, our obligations are such that but twenty-seven can be admitted. Our number is full. How then can he be pardoned?

K. S.– My worthy Companion Hiram Abiff, what do you say?

H. A.– Illustrious King Solomon, it would seem that curiosity and disobedience prompted him to enter; he should therefore suffer the penalty.

K. S.– It seems indeed impossible to save him. Let us return to the First Arch and announce our decision.

Note– **K. S., H. K. T. and H. A. pass through the veil and return to the First Arch.**

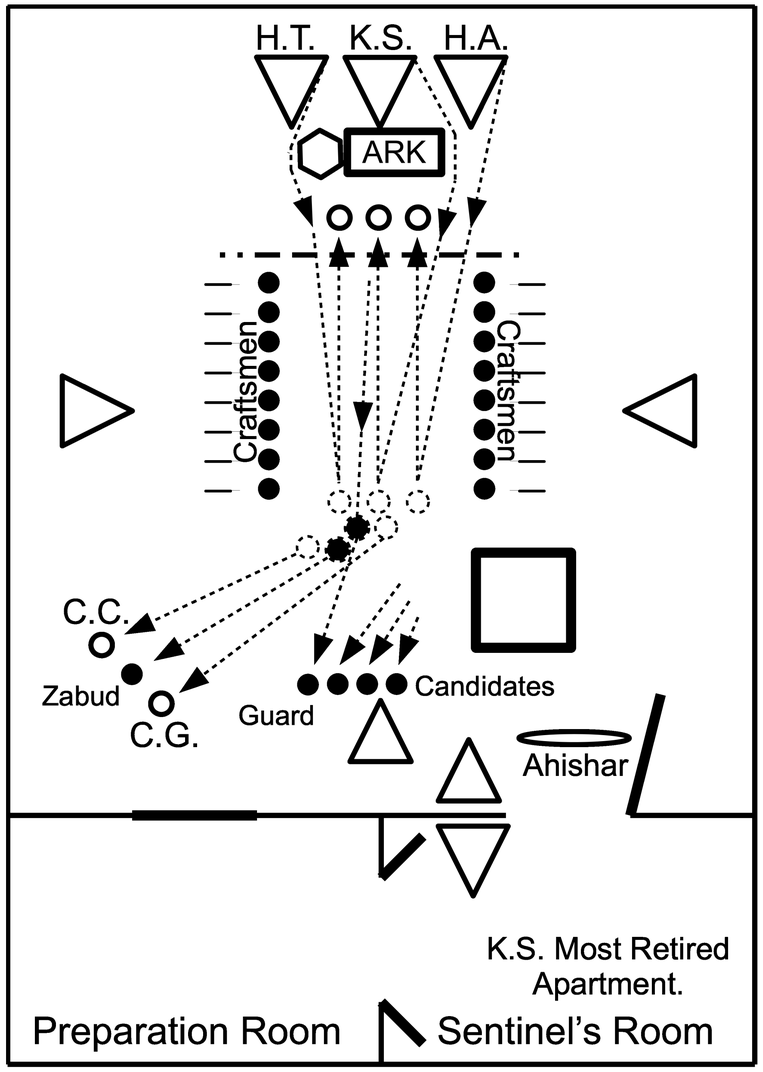
K. S.– Bring forth the prisoner. ***(See Fig. 26)***

K. S.– My unfortunate friend Zabud, your curiosity and disobedience has cost you your life. I have consulted with my colleagues and find them inexorable. The nature of our obligation is such that I cannot pardon you. You must therefore prepare for death.

Note– **C. C. and Zabud fall to their knees (if practicable.)**

Figure 25.

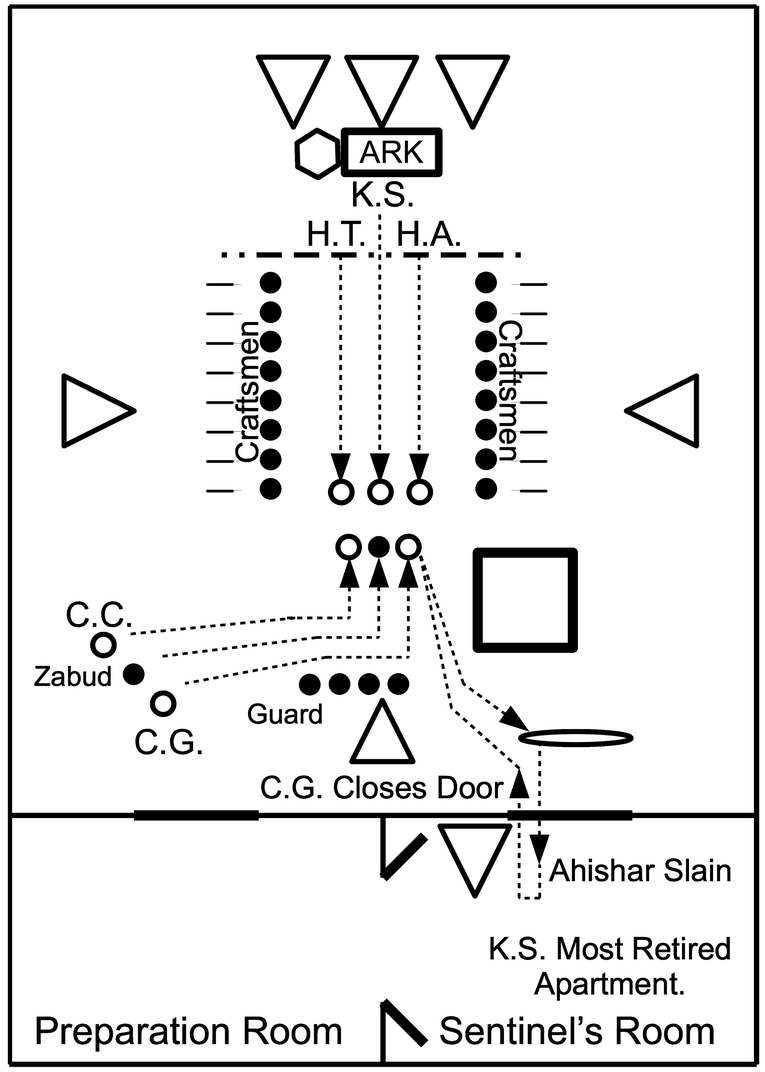
SELECT MASTER DEGREE
Intrusion – The Prisoner is Bound.



When C. G. takes candidates to the northwest, C. C. accompanies him. King Solomon's Guard causes the remaining candidates to stand with him along the west side of the room.

Figure 26.

SELECT MASTER DEGREE
Intrusion – The Prisoner is Brought Forth.



C. C.– ***(representing Zabud)*** Illustrious King Solomon, I pray that your Majesty might remember my great and sincere attachment to your sacred person, your service, and your secrets. Of late, finding a secret work going on with which I was not made acquainted, I feared that I had lost your Majesty's favor and inquired of you, as you undoubtedly recall. I made known my fears, after which you directed me to remain content, saying that a door would soon be opened for my reception. This assurance satisfied me and I waited in patience. This evening, having important business to bring before your Majesty, I sought you as usual at your private apartment, but upon arriving found a door open. I took it for granted that it had been left open for my reception, and entered. But, I beg your Majesty to believe that it was not curiosity or disobedience that led me hither, but fervency and zeal in your Majesty's service.

H. K. T.– Illustrious King Solomon, if this be true, Zabud is not guilty of the charge alleged against him. His offense was owing to an unguarded expression of your own. He ought to be pardoned and admitted one of our Select Masters.

K. S.– My worthy Companion of Tyre, how can that be? Is our number not already full?

Note– **Hiram Abiff sees Ahishar sleeping at his post.**

H. A.– 'Tis true, Illustrious King Solomon, our number is already full, but Ahishar the guard, is no longer worthy of our confidence. He is sleeping at his post. Let him be dismissed and executed and Zabud appointed to the work.

K. S.– My worthy Companion, I thank you for this advice. It shall be done. Companion Captain of the Guard, let Ahishar be put to death instantly.

C. G.– Ahishar! Ahishar! Awake and arise. Thou art condemned to die.

Ahishar– Mercy! Mercy! Is there no mercy?

C. G.– None for you—it has been extended to another.

Note– **Ahishar is taken out by C. G. and guards. C. G. returns and reports:**

C. G.– Illustrious King Solomon, your order has been obeyed.

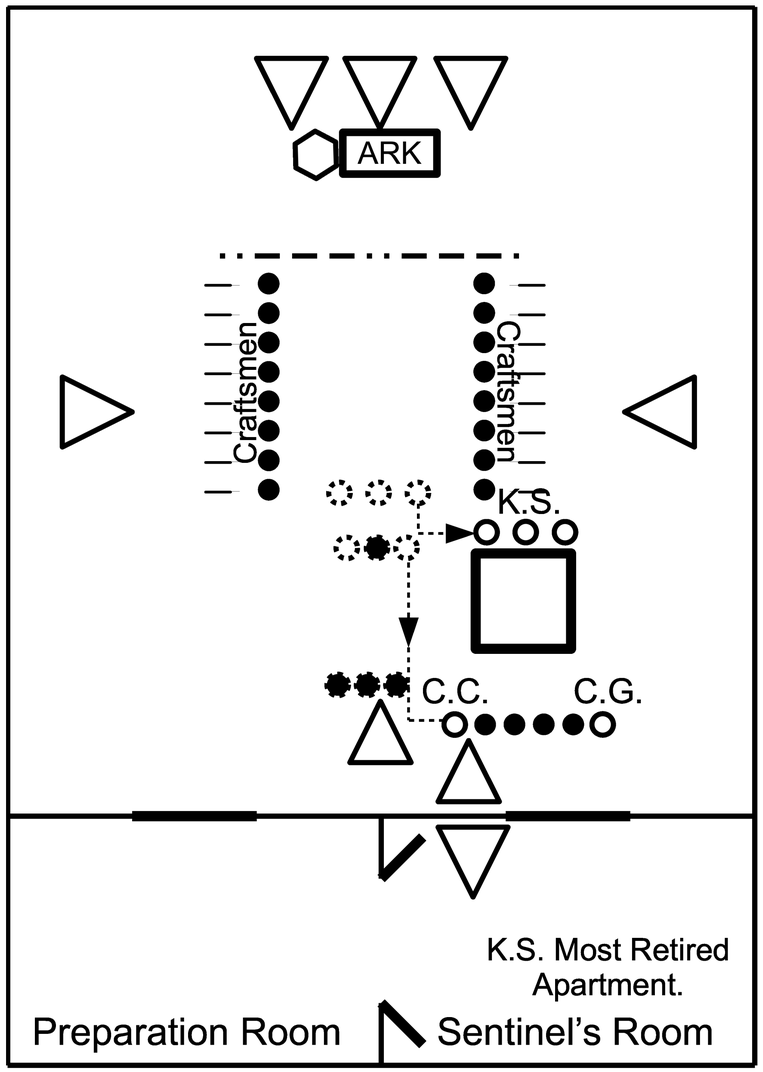
K. S.– Zabud, my companion, you have labored zealously for many years. You have been initiated, passed and raised to the Sublime Degree of Master Mason, advanced to the Degree of Mark Master Mason, inducted into the Oriental Chair as a Past Master, received and acknowledged a Most Excellent Master, exalted to the Most Sublime and August Degree of the Holy Royal Arch, and introduced to the Sanctum Sanctorum as a Royal Master. Now, by our decision, you have been chosen to assist in the building of the Secret Vault as a Select Master, but first you must take a solemn obligation to keep the secrets appertaining to this engagement. This obligation can never be repudiated or laid aside. It contains nothing which can conflict with your duty to God, your country, your neighbor, or yourself. Companion(s) A, B, C, and D—with this assurance on my part as Master of the Council, are you willing to take this obligation as all Select Masters have done before?

Cand.– I am.

K. S.– ***(Offering hand.)*** Then, arise. Companion Captain of the Guard, free our companion from his shackles and teach him how to approach the east as a Select Master.

Figure 27.

SELECT MASTER DEGREE – FIRST SECTION
Approaching the East.



Note– **The Three Grand Masters go to the east side of the Altar and C. G. conducts candidate(s) to the west side of the altar, followed by C. C., leaving a distance of two full steps between the candidate(s) and the altar. (See Fig. 27)**

APPROACHING THE EAST

C. G.– Advance one step with your right foot as a Royal Master. ***(Assist the candidate(s) as needed.)*** Advance o s w y l+ f+, bringing t~ heel o t~ r+ t t~ heel o t~ l+, forming 2 s> o a e △, y b e+. ***(Done.)*** Illustrious King Solomon, Companion(s) A, B, C, and D {is/are} in order.

K. S.– Companion Zabud, always remember that it was owing to your fidelity and skill that you were spared from punishment and chosen for this privilege. Companion Captain of the Guard, place Companion(s) A, B, C, and D at the altar in due and ancient form.

C. G.– K o b k>, b h> u t HBS&C>>, y b e+. ***(Done)***

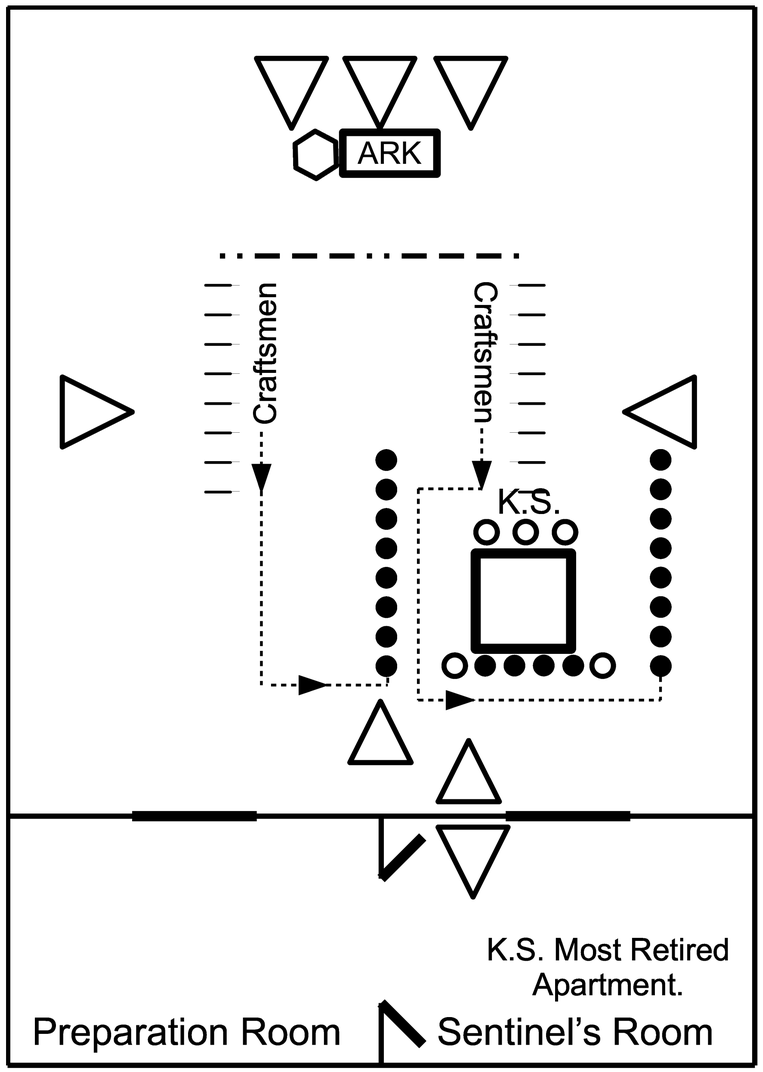
[See End Notes]

I. K. S., Companion(s) A, B, C and D {is/are} in due and ancient form.

K. S.– ***(Using a gavel located near or upon the altar, K. S. should rap upon a pedestal or incomplete arch in preference to the altar itself.)*** ●●● ***(See Fig. 28)***

Figure 28.

SELECT MASTER DEGREE – FIRST SECTION
The Obligation.



THE OBLIGATION

K. S.– Say I, pronounce your name in full, and repeat after me:

O m o f w - i t~ p> o A G - t> I> C o S+ M>, e< t h - d< t o 3 A+ G M, d h - h m+ s - s p> - s t+ I w a h, f c - n r a o t~ s‘ a>, p>, o p> o t~ m o A+ F a@ t t> d t a o i t~ w, e i+ b t a C S+ M o w t~ b o a j+ - r c< C o S+ M>, - n u h o t u a s+ t, d e, o l i, I s h f h o t a j e t r t a I a.

I f p> - s that I will answer all due signs and obey all regular summonses coming from a Council of Select Masters or given to me by a Companion of this degree, if within my power to do so.

Furthermore, I will stand to and abide by all the laws, rules, and regulations of the Council of Select Masters of which I am a member, and will maintain and support the constitution, laws, and edicts of the Grand Council under whose jurisdiction my Council works, so far as they shall come to my knowledge.

Furthermore, I will help aid and assist all distressed worthy Companion Select Masters, their widows and orphans, wheresoever dispersed, so far as their needs require and my circumstances permit.

Furthermore, I will not cheat, wrong, or defraud a Council of Select Masters, or a Companion of this Degree, out of the value of anything knowingly.

Furthermore, I will not be present at or assist with the conferring of this degree upon any person unless he shall have regularly received all the preceding degrees from Entered Apprentice Mason to Royal Master, inclusive, and only then in a just and regularly constituted Council of Select Masters.

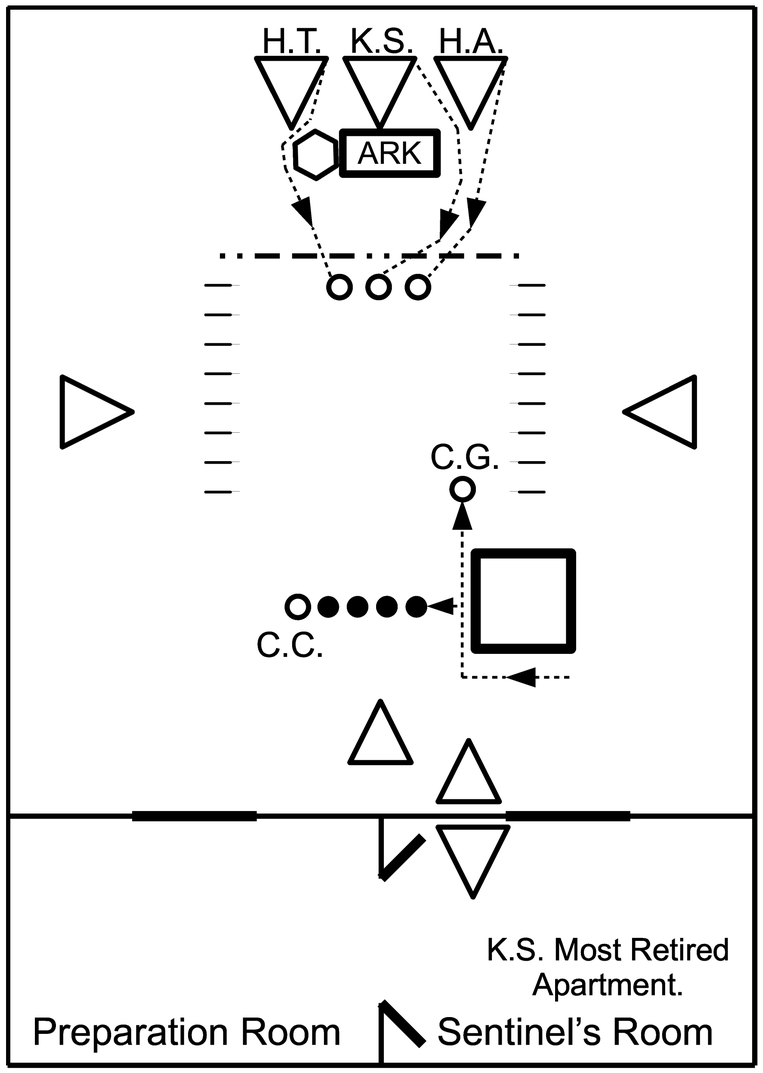
Furthermore, I will not penetrate the Ninth Arch without permission of the Illustrious Master.

A t> I m+ s - s p> - s w a f< - f r t k - p t~ s, w t~ l e, m r, o s e, b m u n l a p t t+ o h@ m e> p <o+, m h> c <o, ***(C. G., assisted by C. C., demonstrates signs of e> p< o+ - h> c< off only, then repositions the candidate's hands.)*** m b‘ q< - t among t~ r, s I i t l k v+ t>, m s o‘. S h m G, - k m s. [See End Notes]

K. S.– D y h>, - i t o y s i t> s o‘, k> t HB o b y.

Figure 29.

SELECT MASTER DEGREE – FIRST SECTION
Instruction Given After the Obligation



Note– **Grand Masters return to the East and K. S. seats the Council with ●. C. C. conducts candidate(s) to form a line to the west of the First Arch, running from north to south, with C. C. being on the north end of the line. C. G. goes to the south side, within the First Arch and faces west.**

INSTRUCTION

Note– **All three Grand Masters come down together (See Fig. 29) and demonstrate the signs as King Solomon explains:**

K. S.– You observe me as Master of the Council, assisted by Hiram King of Tyre and Hiram Abiff, approaching you from the east by the step ***(all three demonstrate together)***, under the due-guard and penal signs of a Select Master. ***(all three give due-guard and signs of e> p< o+ - h> c< off)*** Select Masters a o s w t l f, b t h o t r t t h o t l, f 2 s> o a e △. This is the due-guard ***(all three demonstrate)*** and first penal-sign ***(p o+ e>)*** of a S. M., and this ***(c o h>)*** is the second penal sign of a S. M. Taken together, they allude to the first portion of the penalty of the obligation, that of having your e> p< o+ - y h> c< o. Ever remember upon entering or retiring from a Council of Select Masters to advance to the altar, and salute the I. M. w t> d-g< - t^ p s> ***(K. S. alone demonstrates again; K. S. should step forward towards the candidate(s), but should not move to the altar for this demonstration)***. The Grand Hailing Sign, or Sign of Distress is made by drawing the edge o t~ r+ h f t~ l s t t~ r+ hip, - t~ l h f t~ r+ s t t~ l+ hip, then throwing t~ h> t t~ l+. ***(demonstrates.)*** It alludes to the second portion of the penalty, that of having your b q< - t a t~ rubbish. We will now invest you with the Pass, Sign, and Token of Entrance to the Secret Vault, by which you will be enabled to pass the F+ E+ A>, and in which you were deficient when challenged by the Captain of the Guard. On being asked, "W c h?" you reply, "Giblim." The Guard then says, "Advance - g t s' - t o y e>." You answer with this ***(Demonstrate, with the t - last 2 f> o t~***

r+ h‘ closed in the palm thereof, place t~ f+ 2 f> diagonally across t~ m. Pause, then drop the sign.), the Sign of Silence. He responds with this ***(Demonstrate, r+ h< on t~ l+ b‘. Pause, then drop the sign.)***, the Sign of Secrecy. Finally, both give this final token ***(Demonstrate, s‘ of S> as above, - left h< o t~ e>)***, the Sign of Silence and Darkness. With this pass, sign, and token, you will be enabled to pass the F+ E+ A>.

These signs allude to the fact that you should always keep the whole world in silence and darkness with respect to the mysteries of the Secret Vault. Labor well, Zabud, and henceforth be voluntarily dumb and blind to all that you have seen and heard, or that you may yet see or hear in the Ninth Arch, for we now invest you with the Grip and Word of a Select Master.

(Demonstrates; each Grand Master may take a different candidate for this—) This is the grip. ***(With t~ l h< take t~ r+ lapel, inserting f+ 2 f> under t~ lapel, - gr@ with t~ t on top.)*** The name of the grip is “Ish Sodi” which signifies “Man of my Choice” or “Select Man.”

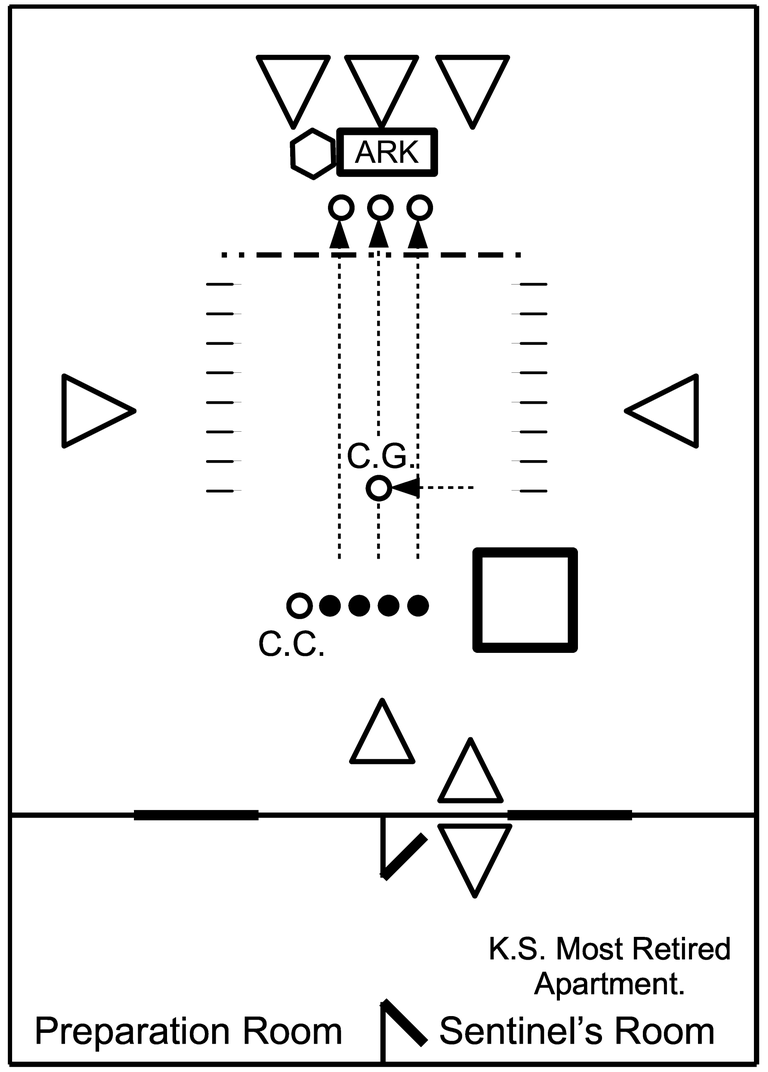
Note– **Each candidate must receive the grip and word before proceeding. The Three Grand Masters may move about the candidates to do so.**

K. S.– Zabud, being obligated and instructed, you are now qualified to penetrate the Ninth Arch.

Note– **The Three Grand Masters face East (each turning clockwise) and return to the Ninth Arch. After they pass into the arches, C. G. steps out into the middle of the First Arch, facing West. (See Fig. 30)**

Figure 30.

SELECT MASTER DEGREE – FIRST SECTION
Grand Masters Return to the Ninth Arch.



After C. G. has stepped to the middle of the First Arch and the Three Grand Masters have entered the Ninth Arch as illustrated, they will take their places within the Secret Vault and the Second Section of the Degree will begin immediately.

K. S. raps the gavel. C. C. and candidate(s) begin to advance (not illustrated) but C. G. steps forward to block them and demands “Who comes here?” After answering his questions, they pass through the first Eight Arches as directed by C. C. where they will request to penetrate the Ninth Arch.

SELECT MASTER DEGREE
SECOND SECTION

K. S.– ●

Note– **After rap, C. C. takes first candidate's left arm, with others following, and advances towards First Arch.**

C. G.– ***(Steps forward, demanding—)*** Who comes here?

C. C.– Giblim.

C. G.– Advance and give the sign and token of your entrance.

Note– **Candidate(s) and C. C. step forward and give the Sign of Silence. C. C. should assist the candidate(s) if needed.**

C. G.– ***(Responds by giving Sign of Secrecy.)***

Note– **All give Signs of Silence and Darkness together.**

C. G.– 'Tis well. You may now pass through the first Eight Arches. ***(C. G. steps back to the south side of the First Arch, allowing C. C. and candidate(s) to pass.)***

PASSING THROUGH THE ARCHES

Note– **C. C. takes NO MORE THAN THREE candidates, explaining to the remaining candidate(s) that they must wait for their turn. The following is repeated for each group:** [See End Notes]

C. C.– Advance with your left foot, by the step, giving the due-guard and penal sign of an Entered Apprentice Mason. ***(Done.)*** This is the First Arch.
Advance with your right foot, by the step, giving the due-guard and penal sign of a Fellow Craft Mason. ***(Done.)*** This is the Second Arch.
Advance with your left foot, by the step, giving the due-guard and penal sign of a Master Mason.
(Done.) This is the Third Arch.

Advance with your right foot, by the step, giving the due-guard and penal signs of a Mark Master Mason. ***(Done.)*** This is the Fourth Arch.
Advance with your left foot, by the step, giving the due-guard and penal sign of a Past Master.
(Done.) This is the Fifth Arch.
Advance with your right foot, by the step, giving the due-guard and penal sign of a Most Excellent Master.
(Done.) This is the Sixth Arch.
A o s w y l f, b t heel o t r+ f+ t t~ heel o t l, f t~ a o a s, and give the due-guard and penal sign of a Royal Arch Mason.
(Done.) This is the Seventh Arch.
Advance with your right foot, by the step, giving the sign of a Royal Master.
(Done.) This is the Eighth Arch.
Finally, we will approach the Ninth Arch. Advance with your left foot, by the step, giving the due-guard and first two penal signs of a Select Master.

Note– **C. C. assists candidate(s) to complete the step, and to properly give the due-guard and penal signs, then makes an alarm of ●●● ●●● ●●●.**

H. A.– ***(Parts veil to speak to C. C.)*** Who comes here?

C. C.– Zabud, the King's friend, who having permission of the Three Grand Masters to penetrate the Ninth Arch, desires now to be admitted.

H. A.– ***(Closes veil & turns to Council.)*** Illustrious King Solomon, your friend Zabud desires to be admitted.

K. S.– Admit him.

H. A.– ***(Opens veil.)*** Let him enter. ***(Done.)***

Note– **H. A. situates the candidate(s) within the Ninth Arch. If there are additional candidate(s), he closes the veil while C. C. repeats the above procedure of "Passing Through the Arches" with any remaining candidates, in groups of three or less. After all are admitted, veil remains wide open for view of all Companions.**

SECRETS OF THE NINTH ARCH

K. S.– Zabud: Being deeply impressed with the zeal you have displayed in our service, my Illustrious Companions have, in unison with myself, determined to reward your devotion by admitting you to the Secrets of the Ninth Arch.

God has revealed to us in his Word, that this city and Temple which we are now erecting, will, at some future period, be destroyed, the nation carried away into captivity, where the worship of the true God will cease for a time among them, and the forms and ceremonies which he has enjoined upon us to pursue will also be forgotten. To avert so dire a calamity from the Craft and Jewish people, he has enjoined upon us in his Word to deposit those Sacred Treasures, which the people most revere, in a secret and secure place. For he has promised us that in three score and ten years, he will restore his people to the land which they now inhabit, and he will put it into the heart of a Prince of the House of Judah to rebuild the Temple to his Holy Name, and he will give him a sign as a reward and encouragement for his zeal and fidelity, and the sign shall be THE RECOVERY OF THE WORD.

This Ninth Arch to which you have been admitted has been erected as a place wherein we three can meet in Grand Council, and a place wherein to deposit those Sacred Treasures as enjoined in the scriptures. You are fortunate in having arrived at this time, as we are about to make that deposit, which you will now have the privilege of witnessing. We will now make the deposit.

Note– **K. S. takes up Scroll or Book of the Law from the pedestal near the Ark.**

K. S.– The record of the Book of our Fathers says:

Note– **Reads Exodus 16:32-34—**

K. S.– "And Moses said, this is the thing which the LORD commandeth; fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, take a pot, and put an omer full of Manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the testimony, to be kept."

Note– **K. S. hands Pot of Manna to H. K. T.**

H. K. T.– A Pot of Manna. ***(Spoken as it is lifted.)***

Note– **H. K. T. hands Pot of Manna to H. A.**

H. A.– A Pot of Manna. ***(Spoken as it is lifted.)***

Note– **H. A. deposits it in the Ark, after which K. S. reads Numbers 17:10—**

K. S.– "And the LORD said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token."

Note– **K. S. hands Aaron's rod to H. K. T.**

H. K. T.– Aaron's Rod. ***(Spoken as it is lifted.)***

Note– **H. K. T. hands Aaron's rod to H. A.**

H. A.– Aaron's Rod. ***(Spoken as it is lifted.)***

Note– **H. A. deposits it in the Ark, after which K. S. reads Deuteronomy 31:24-26—**

K. S.– "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the Covenant of the LORD, saying, 'Take this Book of the Law, and put it on the side of the Ark of the

Covenant of the LORD your God, that it may be there for a witness against thee.'"

Note– **K. S. takes up Key and places it inside of the B. of L.**

K. S.– Within the Book of the Law we will place a Key to the characters upon the Ark.

Note– **K. S. hands Book of the Law to H. K. T.**

H. K. T.– The Book of the Law. ***(Spoken as it is lifted.)***

Note– **H. K. T. hands Book of the Law to H. A.**

H. A.– The Book of the Law. ***(Spoken as it is lifted.)***

Note– **H. A. deposit it in the Ark, after which the Ark is covered.**

K. S.– We will now deposit on the top of the Ark, this triangle containing the Master's WORD or Great and Sacred Name ***(Done)***, and that it may be known that this Ark contains treasures belonging to the craft, we will place our three squares on the sides of the triangle.

Note– **The Masters all take up their jewels and place them upon the edges of the triangle.** [See End Notes] **K. S. raises his hands and prays as follows, or extemporaneously.**

K. S.– O LORD God of Israel, we ask that thou protect and preserve these Sacred Treasures until it pleases thee to reveal them to future generations. Amen. It is finished. [See End Notes]

Note– **The Three Grand Masters return to their stations and K. S. gives ●.**

K. S.– Companion Conductor of the Council, conduct our companion(s) to a seat for the delivery of the Lecture.

SELECT MASTER DEGREE
LECTURE

Note– **To be delivered by the I. M. or a Companion appointed by him.**

In giving the history of this degree, we revert to the building of the Temple.

Our Three Grand Masters, Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, having in their possession the writings of Moses and the Prophets, well knew that if the Children of Israel were to deviate from the laws therein contained, that their enemies would be set loose upon them, their cities and Temple sacked and destroyed, and that all the Sacred Treasures in the Sanctum Sanctorum. would be forever lost. In order to prevent this evil, they agreed to erect a secret underground vault beginning in King Solomon's most retired apartment and ending under the Sanctum Sanctorum or Holy of Holies.

This Secret Vault was divided into apartments or crypts by Nine Arches. The Ninth Arch was erected by our Three Grand Masters as a place wherein to deposit a True Copy of all the holy vessels and Sacred Treasures contained in the S. S. above. Also, as a place to meet in Grand Council for the purpose of conferring the Master Mason Degree once the temple was completed. There were employed in the erection of the other Eight Arches twenty-two men from Gebal, a city of Phoenicia, together with Ahishar and Adoniram, all of whom were well skilled in the arts and sciences generally, but particularly in sculpture. [See End Notes] Their hours of labor were from nine at night till low twelve, the time when all prying eyes are closed in sleep.

During the erection of this Vault, a circumstance occurred which became characterized in this degree, and upon which its ceremonies are founded.

One of King Solomon's particular friends, whose name was Zabud, discovered that there was a secret work going on with which he had not been made acquainted.

He complained to King Solomon, and received for an answer, "Be content, friend Zabud, the time will come when a door shall be opened for your reception," meaning that when the Temple was completed, he should receive the Master Mason Degree. This satisfied him, and he waited with patience. One evening, however, having some particular business to take up with King Solomon, he went to the King's most retired apartment to seek him out, and finding the door of the Secret Vault opened, and not guarded, as usual, by the Grand Steward, Ahishar, who was sleeping at his post, he took it for granted that it had been left open for his reception, whereupon he entered and was dealt with as you have already learned.

When the Ninth Arch was completed, our Three Grand Masters deposited therein an exact imitation of the Ark of the Covenant, and placed within it an imitation of the pot of Manna and Aaron's Rod, and also a true copy of the Book of the Law, or all the writings of the Hebrew Bible up to that period; and that it might be known by Whom and for what purpose it was deposited, they placed on three sides of the Ark the initials of their names, and on the fourth, the time of the deposit, meaning "Deposited in the year of light 3000, by Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, for the benefit of the Craft in general, but for the Jewish nation in particular."

The M. W. was then placed on top of the Ark, engraved on a triangular plate of gold, on the sides of which, in certain mysterious characters were engraved the key or Cover Words by which the M. W. may be revealed. A key to these characters was placed inside the Ark in the B of t~ L, so that if the Children of Israel should ever be carried into captivity, and remain so long as to forget their mother tongue, it would be possible upon their return, by means of this key, if found, that the W. might

be restored; and that it might be known and distinguished as the M. W. when found, they placed on t~ t of t~ A their 3 J>, o o each s< of t~ △, knowing that a description thereof would be handed down to the latest posterity.

Thus was preserved the long lost M. W., now the Grand Omnific R. A. W. or the G+ - S< N, which R. A. tradition informs us was first communicated by God to Moses at the B. B., and remained in use until near the completion of King Solomon's Temple, it being lost at the death of our G. M. H. A., to lay buried in darkness for four hundred seventy years, when, as you are aware, it was restored to the Craft, at the building of the Second Temple, through the merits of Joshua, Zerubbabel, and Haggai, in whose possession we trust it may forever remain.

This concludes the lecture of the Select Master Degree.

SELECT MASTER DEGREE
APRON & WORKING TOOLS

Note– **<u>To be delivered by the I. M. or a Companion appointed by him.</u>**

I present you with the apron of a Select Master. ***<u>(Displays apron.)</u>*** Its color is white, bordered with purple. The white is Ancient Craft Masonry's final reminder of that Purity of Life symbolized by the first Apron you received as an Entered Apprentice, while the purple, the color of Kings, exhorts us to rule well our lives, that we may be numbered with that Select Nobility who truly practice our Royal Art.

Upon the Apron are depicted the Working Tools of a Select Master, along with the Broken Triangle and the Perfect, or Unbroken Triangle.

The Broken Triangle speaks to us of Mortality—of the uncertainty of our tenure of life—of the importance of an industrious use of our time and our faculties, and of

the place of wages, refreshment, and rest, which awaits us after our entrance through the gate of Death.

Enclosing this emblem of our mortal life is the Perfect Triangle. Being unbroken, it is emblematic of the Deity, whose love enfolds us all, whose justice and mercy are alike infinite and perfect, and whose Word points the way of life eternal.

Wear this Apron with honor, that it may ever distinguish you as a truly Select Master.

Note– **<u>At this point, the candidate(s) should be divested of their Master Mason apron and clothed in the apron of a Select Master.</u>**

I. M.– My Companion(s), you being clothed as [a] Select Master(s), I present you with the Working Tools and teach you their uses. The Working Tools of a Select Master are the Sword and the Trowel.

The Sword designates us as guardians, whose peculiar duty it is to preserve those Sacred Treasures, which are ours through Masonic heritage.

The Trowel reminds us that we are builders, and that our lives should be constructive in their influence upon the Brotherhood and upon the world.

SELECT MASTER DEGREE
CHARGE

Note– **<u>To be delivered by the I. M. or a Companion appointed by him.</u>**

Companion(s)—Having attained to this degree, you have passed the circle of perfection in Ancient Craft Masonry. In the capacity of Select Master, you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you and of the high honor conferred in admitting you to this select degree. Let uprightness and integrity attend your steps. Let justice and mercy mark your conduct. Let fervency and zeal stimulate you in the discharge of the various duties incumbent upon you. But suffer not an idle or impertinent curiosity to lead you astray, or betray you into danger. Be deaf to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of disobedience. Be voluntarily dumb and blind, when the exercise of those faculties would endanger the peace of your mind, or the probity of your conduct, and let silence and secrecy, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this degree you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged, and, after having wrought your regular hours, may be admitted to participate in all the privileges of a Select Master.

Note– **<u>If there is no further business, the Council may be closed using the procedure on page 314.</u>**

SELECT MASTER DEGREE
FULL FORM CLOSING

I. M.– Companion Captain of the Guard, ***(C. G. rises)*** the last care of a Council of Select Masters when assembled?

C. G.– To see that the Secret Vault is securely guarded.

I. M.– Cause that duty to be performed and inform the Sentinel that I am about to close _____ Council No. ___, Cryptic Masons on the Select Master Degree and direct him to guard accordingly.

GUARDING THE VAULT

C. G.– Companion Steward, see that the Secret Vault is securely guarded and inform the Sentinel that the Illustrious Master is about to close _____ Council No. ___, Cryptic Masons on the Select Master Degree and direct him to guard accordingly.

Note– **Without saluting, the Steward goes to the door and gives ●●● ●●● ●●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●●.**

Stew.– ***(Opens door.)*** Companion Sentinel, the Illustrious Master is about to close this Council on the Select Master Degree and directs you to guard accordingly.

Note– **Steward closes door and seals it with ●. Sentinel acknowledges by returning the same ●.**

Stew.– ***(Returns to his station, faces C. G. and salutes as a S. M.)*** Companion Captain of the Guard, the Secret Vault is securely guarded.

C. G.– 'Tis well. ***(Steward resumes his seat. C. G. faces I. M. and salutes as a S. M.)*** Illustrious Master, the Secret Vault is securely guarded.

DIALOGUE AT CLOSING

I. M.– Companion Captain of the Guard, at the opening of this Council you informed me that you are a Select Master made such within the body of a just and regularly constituted Council of Select Masters assembled in a place representing the Secret Vault, erected by King Solomon under the Sanctum Sanctorum of the Temple. How many Compose a Council of Select Masters?

C. G.– There is an Ancient Number, and a Usual Number.

I. M.– What is the Ancient Number?

C. G.– The number of craftsmen employed in the erection of the Secret Vault.

I. M.– How many were employed in the erection of the Secret Vault?

C. G.– Twenty-two from Gebal, Ahishar, Adoniram, and our Three Grand Masters. Twenty-seven in all and no more.

I. M.– Why but twenty-seven?

C. G.– Because there were but nine Arches, and three only could be employed on each Arch.

I. M.– What is the Usual Number? [See End Notes]

C. G.– Nine or more, although six are sufficient for business.

I. M.– When composed of nine, who are they?

C. G.– The Illustrious Master, Deputy Master, Principal Conductor of the Work, Treasurer, Recorder, Captain of the Guard, Conductor of the Council, Steward, and Sentinel.

REHEARSAL OF DUTIES

I. M.– ●● ***(Officers rise, after which the rehearsal of duties may be omitted by skipping ahead as noted at the mark →→ on page 317. However, if desired by the I. M., and particularly for the benefit of new candidates, the officers' duties may be recited as follows:)*** The Steward's Place in the Vault?

C. G.– At the door between King Solomon's Most Retired Apartment and the Secret Vault.

I. M.– Companion Steward, your duty there?

Stew.– To guard the entrance to the Secret Vault with sleepless vigilance.

I. M.– The Conductor of the Council's Station in the Vault?
Stew.– In the South, Illustrious Master.
I. M.– Companion Conductor of the Council, your duties there?
C. C.– To carry orders from the Illustrious Council to the Captain of the Guard, and elsewhere about the Secret Vault as ordered, attend the altar, welcome and accommodate visiting Companions, prepare, introduce and conduct candidates.
I. M.– The Captain of the Guard's Station in the Vault?
C. C.– In the West, Illustrious Master.
I. M.– Companion Captain of the Guard, whom do you represent and what are your duties there?
C. G.– As the representative of Adoniram, I am placed near the First Arch in the West to guard well the Secret Vault and suffer none to pass the Arches except the Select, the Faithful, and the Worthy; to aid in organizing and preserving the order and decorum of the Council; to obey the commands of my chief and be near at hand to see them duly executed.

Note– **<u>If Recorder and/or Treasurer are not present, skip to marked line ➔ 36 below.</u>**

I. M.– The Recorder's Place in the Vault?
C. G.– At the left of the Illustrious Council.
I. M.– Companion Recorder, your duties there?
Rec.– To observe the will and pleasure of the Illustrious Master, and record the proceedings of the Council so far as they are proper to be written.
I. M.– The Treasurer's Place in the Vault?
Rec.– At the right of the Illustrious Council.
I. M.– Companion Treasurer, your duties there?
Treas.– To number and weigh out the shekels of the Sanctuary, and provide for helpless orphans.
I. M.– ➔ The Principal Conductor of the Work's Station in the Vault?
Answer– On the left of the Illustrious Master, in Council.
I. M.– Companion Principal Conductor of the Work, whom do you represent and what are your duties there?
P. C. W.– As the representative of Hiram Abiff, it is my duty to sound the silver trumpet at early dawn and eve of day,

when the sun's first and last rays gild the mountain tops; to observe the time, call the craft from labor to refreshment, superintend them during the hour thereof, and call them on again by order of the Illustrious Master.
I. M.– The Deputy Master's Station in the Vault?
P. C. W.– On the right of the Illustrious Master, in Council.
I. M.– Companion Deputy Master, whom do you represent and what are your duties there?
D. M.– As the representative of Hiram, King of Tyre it is my duty to exhibit the fellowship of Kings with the Illustrious Master in Council; to brighten the chain of friendship; to furnish memorials of the ancient craft, and to aid and support my chief in all the requirements of his office.
I. M.– The Illustrious Master's Station in the Vault?
D. M.– In the East, in the center of the Council, under the Ninth Arch.
I. M.– Whom does he represent and what are his duties there?
D. M.– As the representative of Solomon King of Israel, it is his duty to recite the secret traditions; to illustrate the moral principles of our order; to cherish the worthy and hold in due veneration the ancient landmarks.

ADDITIONAL DIALOGUE AT CLOSING

➔➔ ***<u>(Continue here if rehearsal of duties was omitted.)</u>***
I. M.– Companion Captain of the Guard, as a Select Master, what countryman are you?
C. G.– A Phoenician.
I. M.– Of what City?
C. G.– Gebal.
I. M.– What is your name?
C. G.– Giblim.
I. M.– What is your age?
C. G.– Three times nine or twenty-seven.
I. M.– What are your implements?
C. G.– The Sword and the Trowel.
I. M.– How are they used?
C. G.– As the sword was used by our ancient brethren for defense and protection, and the trowel to cement and complete the Secret Vault, so should we as Select

Masters devoutly guard the inestimable secrets of our venerable fraternity, and unite and cement the brotherhood of the craft.

ORDER TO CLOSE

I. M.– Companion Principal Conductor of the Work, how goes the hour?

P. C. W.– Low twelve.

I. M.– It being low twelve, what remains to be done?

P. C. W.– To retire in peace, maintain secrecy, and practice charity.

I. M.– ***(Rises)*** Companion Captain of the Guard, it is my order that _____ Council No. ___ , Cryptic Masons be closed on the Select Master Degree until our next stated Assembly, unless sooner convened. Report this to the Companions for their government.

C. G.– ●●● Companions, it is the order of the Illustrious Master that _____ Council No. ___ , Cryptic Masons be closed on the Select Master Degree until our next stated Assembly, unless sooner convened. Of this order take due notice and govern yourselves accordingly. Look to the East.

GIVING THE SIGNS

I. M.– Together, Companions.

Note– **All join the I. M. in giving all the signs of the Royal Master and Select Master Degrees, in order:**
(1) Sign of R. M. (2) D-G & both P-S> of S. M.
(3) G-H or S of D> of a S. M.

BATTERY

I. M.– ●●● D. M.– ●●● P. C. W.– ●●●
I. M.– ●●● D. M.– ●●● P. C. W.– ●●●
I. M.– ●●● D. M.– ●●● P. C. W.– ●●●

CHARGE AT CLOSING

Note– **I. M., D. M., and P. C. W. descend from the dais, and all Officers and Companions join them on the level, as in the Master Mason Degree.**

I. M.– ***(Uncovers head.)*** Companions, being about to rise up from this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship, so beautifully illustrated in the lives of the founders of this degree. Let us take the lesson home with us, and may it strengthen the bonds of fraternal love between us, incite our hearts to duty, and our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith, and may that moral principle, which is the mystic cement of our fellowship, remain with us and bless us. Amen!

Response–So mote it be.

DECLARATION & ATTENDING THE ALTAR

I. M.– ***(Returning to station, while other officers remain on the level.)*** In the name of God and our Three Ancient Grand Masters, I declare _____ Council No. ___ , Cryptic Masons closed on the Select Master Degree in form. ***(I. M. recovers.)*** Companion Conductor of the Council, close the Great Lights.

Note– **C. C. advances to altar, squaring corners, removes the Square and Compasses, closes the Volume of the Sacred Law, and returns before station without saluting.**

INFORMING THE SENTINEL

I. M.– Companion Captain of the Guard, inform the Sentinel.

C. G.– Companion Steward, inform the Sentinel.

Note– **Without saluting, the Steward goes to the door and gives ●●● ●●● ●●● to call up the Sentinel. The Sentinel acknowledges by returning the same ●●● ●●● ●●●.**

Stew.– ***(Opens door.)*** Companion Sentinel, this Council is closed on the Select Master Degree in form. ***(Door may remain open at this point. Steward returns to station and faces C. G. without saluting)*** Companion Captain of the Guard, your order has been obeyed.

C. G.– ***(Without saluting.)*** Illustrious Master, your order has been obeyed.

I. M.– ●

END OF RITUAL

END NOTES

Page 201 Page Numbering in this Ritual Book

This edition of the Cryptic Ritual begins its page numbering at 201. Because all Cryptic Masons also hold membership in a Chapter of Royal Arch Masons, and because the ritual of that body is unlikely to exceeded 200 pages in past, current, or future editions, this allows Companions the option of combining both rituals into the same binding for conveniene. Additionally, it reduces the potential of confusion when references are made by number to specific pages in this or any previous or alternative forms of Cryptic Ritual.

Page 202-ii Costumes for Degree Conferrals

Other versions of the Cryptic Ritual have included the following instruction:

> If available, the specified dress should be used during degree work:
>
> The Illustrious Master and Deputy Master each wears a royal robe of Purple with a crown upon his head and scepter in his hand.
>
> The Principal Conductor of the Work wears a robe of orange, with a turban upon his head and a mallet and trowel in his hands. If the robes of the Chapter are used, the P. C. W. may wear the Scribe's robe. In the first section of the R. M. degree, he should wear a plain drab robe and turban.
>
> In the Royal Master Degree, up to twelve robes with flowing sleeves and twelve turbans may be used, either white, gold or scarlet, for the Cherubim. In the Select Master Degree, up to sixteen drab robes for the craftsmen. The remaining officers and active members may wear a robe or gown of purple and a purple turban. The Captain of the Guard, Steward, and Sentinel, however, may be clothed in ancient military costume, with a helmet upon the head, and a sword in hand. If the robes of the Chapter are used, C. G. shall dress as the Captain of the Host, C. C. shall dress as the Master of the Third Veil, and the Steward as the Principal Sojourner.

This is a good basic specification for costumes, but should not preclude the possibility of other simpler or even more elaborate wardrobe decisions that may not exactly match these details. Work together as a Council to make costuming decisions. Do a full dress-rehearsal, and honestly ask yourselves, "Do these costumes contribute to the solemnity and serious nature of our rite?" Poorly maintained or outdated costumes may detract from the experience, having opposite of their intended effect. In such cases, the attire worn for your Stated Assemblies may be preferred.

Page 207-ii Securing the Doors

Other versions of the Cryptic Ritual authorized by various Grand Councils have omitted an instruction to Secure the Doors, potentially leading to a situation where the Companions are asked to be in order (and to give the sign(s) of the degree) while prying eyes could, in theory, be looking on. This would obviously be an error, and any well-governed Council has always informally secured the doors before beginning their ceremonies, but this has now been formalized and brought into harmony with the rituals of the Symbolic Lodge and of the Royal Arch Chapter which are in use in our Masonic Jurisdiction.

Page 208 **D-G and P-S> of S. M.**

D-G & First P-S of a S. M.: *pl ou ey*. Second P-S of a S.M.: *ch of ha.*
(Does not include "*bod qu a thn amg th rub*" which is the GH or S of D>.)

The Grand Master of the Arch (District) to which your Council belongs should be able to provide further instruction in the Secret Work.

Page 209 **... an Ancient Number, and a Usual Number.**

The Ancient Number (2 for the R. M. and 27 for the S. M. degree) holds symbolic signifiance, as explained in the ritual, while the Usual Number allows for the officers to be listed and called up for recitation of their duties. The Usual Number is given as "Nine or more, although six are sufficient for business," which allows all subsequently named officers, if present, to be called up, while also stating the minimum number to constitute a Quorum for the purpose of a business meeting. This minimum number is sometimes known as the "constitutional number," as it must reflect the number required to constitute a Quorum as expressed in the constitutions and By-Laws of the Grand Council.

See also End Note for Page 309 on "Twenty-two from Gebal, Ahishar, Adoniram, and our Three Grand Masters..."

Page 214-i **S> of R.M. & S.M.**

hds to hd; pl ou ey & ch of ha; bd qrt a thr to left amng rub

The Grand Master of the Arch (District) to which your Council belongs should be able to provide further instruction in the Secret Work.

Page 214-ii **Capitalization of Divine Pronouns**

See End Note for Page 233 on this same topic.

Page 215 **Psalm 87 at Opening**

A variety of options may be entertained here, including silence, a simple reading of the Psalm, instrumental music or a lyrical rendition of the Psalm (either pre-recorded or performed.)

If opting for a musical rendition, it is not essential to include the entire text of Psalm 87, neither to adhere to any particular translation, nor to the verse and line divisions represented in the Ritual. Existing musical arrangements may use the wording "many excellent things" in lieu of "glorious things," for instance.

The appropriateness of this Psalm to our Order is found in its listing of several nations and tribes that were historically adversarial to Israel, such as Rahab (Egypt), Philistia, and Babylon. They are here treated as being metaphorically born in Zion by the phrase "this and that man was born in her," describing a harmony which should prevail based upon a recognition of the universal brotherhood of man, which was anciently prefigured in the coming together of those who built Solomon's Temple, and especially those who worked upon the Secret Vault. This same symbolic expression is also present within the parts of the Cover or Key Word which Royal Arch Tradition informs us was deposited upon the Substitute Ark.

Page 222-ii **"High twelve."**

Although the hours for work on the Select Master Degree are defined as "nine at night 'til low tweve, the time when prying eyes are closed in sleep," the time for Refreshment is still paradoxically given as "High twelve." This is not a mistake, and the General Grand Council's Ritual also includes "announce high twelve, and proclaim the time for refreshment and labor" among the P. C. W.'s duties, while opening on the Select Master Degree.

Page 230-i **... an Ancient Number, and a Usual Number.**

See End Note for Page 209 on this same topic.

Page 230-ii **Cherubim**

See End Note for Page 252 on this same topic.

Page 233 **Capitalization of Divine Pronouns**

In the 19th century it became a common (although, not universal) practice to employ a form of "Reverential Capitalization" for pronouns when they are used in reference to the God of the Abrahamic religions. Whereas the earlier King James Version of the Bible renders Psalm 33:21 as "For our heart shall rejoice in him, because we have trusted in his holy name." Young's Literal Translation of 1862 renders the same verse with capitalized pronouns as "For in Him doth our heart rejoice, For in His holy name we have trusted."

In modern times, this practice has become less common, and it is recommended against by various style manuals including *The Christian Writer's Manual of Style*, *The Chicago Manual of Style*, and *the Associated Press Stylebook*, while other style guides such as the 2008 *US Government Printing Office Style Manual* actively prescribe it.

In this work, the capitalization of pronouns has not been employed unless at the beginning of a sentence. This decisions is made for two primary reasons:

Consistency: Because our Masonic work includes frequent quotations from the King James Version of the Bible, it was deemed more reasonable to avoid changing the text of the Biblical quotations.

To Avoid Theological Decisions: Because some of the decisions regarding exactly which pronouns would have been capitalized and which would not rested upon precise sectarian theological interpretations, this determination falls outside of the boundary of Masonry's Compasses as "the handmaiden of religion." The decision not to capitalize these pronouns allows each Mason to read or hear the words of our ritual in the way most applicable to his own religious understanding.

While pronouns are not capitalized, we have nonetheless attempted to capitalize the various proper names and titles directly used for Deity, such as God, the LORD or Supreme Grand Master, in addition to many terms of Masonic significance which (although not divine names,) are capitalized to draw attention to their specific Masonic meaning. In this category fall the various Working Tools such as the Square and Compasses, officer's titles such as Companion Captain of the Guard, and formal terms such as the Master Mason Degree.

Page 235-ii **Pronouncing Names of Candidates**

See End Note for Page 251 on this same topic.

Page 243 **Reverential Posture of Cherubim**

The most important aspect of this reverential posture is that the Cherubim in the Degree Team have an agreement or understanding in advance about which posture will be used, based upon number present and their attire. The following advice should serve as guidance in arriving at that decision:

If there are enough Cherubim available to form a circle about the altar, having "wings outstretched" so that the tip of the wing of one touches the tip of the wing of the next, allowing for enough space inside to circumambulate the altar, then that is the preferable arrangement.

If there are less Cherubim, they should be stationed giving priority to those on the north and south of the Altar, then to the West side of the altar, forming a symmetrical arrangement. With fewer Cherubim, rather than touching wing-to-wing, it may be more sensible for each to face inward and make a prayer gesture individually. **If costumes include flowing sleeves or draped wings** attached at the hands or wrists, a classic or stereotypical posture of prayer may be most effective: Each Cherubim should press the fingertips of their left and right hands together a few inches in front of their mouths, and bow their head. **Otherwise,** the group may elect to use the Position of Reverence described on Page 205.

The question may also arise as to whether the Cherubim should kneel. While it is true that the Cherubim described upon the Mercy Seat covering the Ark of the Covenant have been often described in a kneeling posture, yet of those larger Cherubim which in the description of Solomon's Temple are said to have reached from wall to wall, we have no indicator as to whether they knelt, or stood upon four or two legs.

If all Cherubim are capable of kneeling, kneeling may be utilized here to good effect if agreed upon by the Degree Team in advance.

Page 244-i **Hiram's Prayer**

Other versions of the Royal Master Degree have offered a selection of various prayers to be recited by Hiram Abiff. To promote a more uniform quality of experience for those receiving the degree, the prayer in this edition incorporates excerpts from those prayers while being more particularly composed with the intent to further the symbolic teaching of the Degree.

Page 244-ii **Capitalization of Divine Pronouns**

See End Note for Page 233 on this same topic.

Page 246 **The Significant Gesture**

The Lecture of this degree will refer back to H. A.'s significant gesture depicted at this point in the ceremony. This gesture consists of three raps on the ground, the pointing of his finger at the Altar, and the words which are spoken at the same time.

Rather than merely stamping the foot three times, it may be worthwhile for H. A. to stamp his foot in a forward motion, towards the altar, or even to carry a rod or walking-staff with him, and rap the end of it on the ground in a gesture forward towards the altar.

This gesture suggests multiple layers of meaning, all of which may be seen in relation to the Ancient Master's WORD, now known as the Grand Omnific Royal Arch Word or I. N. O. D. It points to the location of the Secret Vault (beneath the Sanctum Sanctorum), to the altar of obligation (by which we promised to keep it secret), to the symbolic place of H. A.'s prayer (by which he petitioned that the faithful workmen would receive it after the completion of the Temple), and to the Volume of the Sacred Law (into which the key to its eventual recovery is placed, and by the study of which it is later to be found by Joshua, Zerubbabel, and Haggai.)

Page 251-ii **Pronouncing Names of Candidates**

While it may be tempting to replace the list of candidate's names with "several Companions" as a matter of convenience, every effort should be made to actually pronounce the name of each candidate as a mater of respect, and a sign of the seriousness and solemnity of our rites, most especially upon their first introduction to the Council. To facilitate this, it is best to furnish a written list of candidate names to the I. M., C. G., and C. C. before the degree begins.

Page 252 **Cherub / Cherubim** כְּרוּב / כְּרוּבִים / כְּרֻבִים

The Hebrew pronunciation is ker-oo-veem. There is no sound in Hebrew like the "ch" in the English word "child," so the combination "ch" in transliterated words always represents a soft "k" sound. As most Biblical names came into English usage by way of their Latin spelling, the spelling distinction between /v/ and /b/ was not retained. This shift is apparent in names such as Avraham (Abraham) and Rivkah (Rebecca.) Based upon the Latin spelling, therefore, the name of these heavenly creatures can also be pronounced ker-oo-beem.

The singular form is Cherub (ker-oov), which is a masculine noun, and it is made plural by addition of the -im suffix. There are a few places in the King James Version of the Bible where the translators added an English plural suffix to the already plural word, arriving at Cherubims. This unusual construction is not retained in other Biblical translations, and is never used in the Cryptic Ritual.

Page 254 **Solomon's Scripture Reading**

It may be desirable to produce a suitable scroll from which King Solomon may recite the designated scriptural verses for the eight circumambulations, or to provide him with a Bible in which these passages are marked.

It is anachronistic for King Solomon to be reciting from the Book of Revelation during the seventh and eighth circuits, as it would not be composed for a over a millenium after his death, nevertheless, the founders of our Order deemed the symbolism of Revelation 22:12-14 to be significant to the Royal Master Degree, and this is far from the only anachronism to be found in Masonic ritual.

Page 258 **Placement of Several Candidates for Obligation**

If there are more candidates than are able to kneel directly at the altar, any remaining candidate(s) should be directed to stand behind those who are at the altar, with their right hand over their heart, and their left hand upon the shoulder of the Companion in front of them, so that every Candidate is linked to the Great Lights upon the altar.

Page 263-ii **Working Tools of a Royal Master**

Many versions of this degree omit a description of the Working Tools, although they may easily be found by observing the actions of its chief personage, Hiram Abiff.

The symbolic inclusion of the tools here is particularly important, so as not to detract from the unique quality held by the Most Excellent Master Degree (among the Intermediate Degrees of the Capitular Rite), which is the only Degree with no Working Tools, this fact being celebrated in song with the lyrics "There is no mor occasion for Level or Plumbline, for Trowel or Gavel, for Compasses or Square; our works are completed, the ARK safely seated, and we shall be greeted as workmen most rare."

By contrast, H. A. here says, "My work, Companion Adoniram, is not complete," and it becomes the particular duty of the Companions and successors of H. A. to complete this Work, a task that can only be accomplished thanks to plans drafted by his skillful hands through use of the Pencil, the Compasses, and the Trestle-Board.

Page 270 **D-G and P-S> of S. M.**

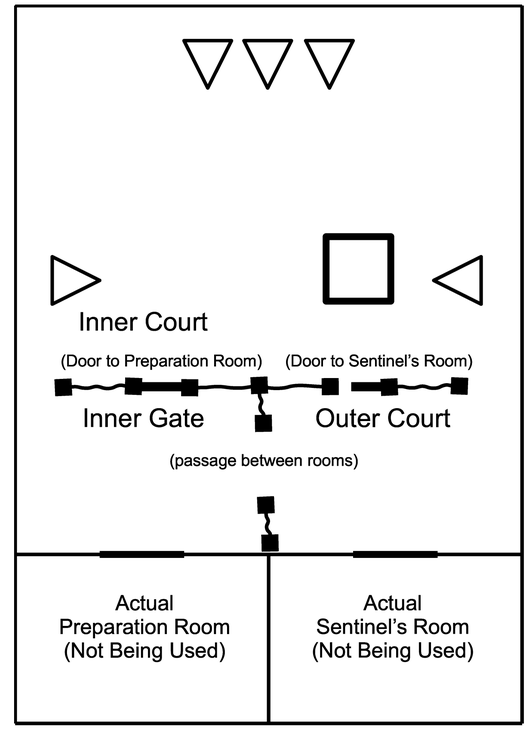
See End Note for Page 208 on this same topic.

Page 273 **... an Ancient Number, and a Usual Number.**

See End Note for Page 209 on this same topic.

Page 277-ii **Arrangement of Hall for Select Master Degree**

The Select Master Degree requires the ability to traverse between the Preparation Room and the Sentinel's Room. If the available rooms are too small to accomodate the necessary actions & capacity, or if there is no convenient method to pass between them, the interior of the Council Room may instead be partitioned to represent these rooms during the first portion of the degree. If this is done, the candidate(s) should later be made to retire to the actual Sentinel's Room while the hall is re-arranged to represent the Nine Arches just prior to Zabud's attempt to visit King Solomon on page 287.



Page 277-iii **Zabud** זָבוּד

The Hebrew pronunciation is zaw-vood, but as most Biblical names came into English usage by way of their Latin spelling, the spelling distinction between /v/ and /b/ was not retained. This shift is apparent in names such as Avraham (Abraham) and Rivkah (Rebecca.) Based upon the Latin spelling, therefore, this name can also be pronounced zaw-bood. His name means bestowed or endowed.

He is referenced in the Biblical text only once, among the list of Solomon's Princes and Officers in given in 1 Kings 4:1-21. These two lists are tabulated here:

1. Azariah, son of Zadok.
2. Elihoreph, son of Shisha, a Scribe.
3. Ahiah, son of Shisha, a Scribe.
4. Jehoshaphat, son of Ahilud, the Recorder.
5. Benaiah, son of Jehoiada, over the host (i.e., Captain of the Guard.)
6. Zadok, a Priest.
7. Abiathar, a Priest.
8. Azariah, son of Nathan, chief over the tributary officers.
9. **Zabud**, son of Nathan, principal officer, and the king's friend.
10. **Ahishar**, chief of the household (i.e., the Steward)
11. **Adoniram**, son of Abda, chief of the tribute (i.e., over the tributary officers.)

The Twelve Tributary Officers over all Israel:

1. Ben-Hur, in mount Ephraim.
2. Ben-Dekar, in Makaz, Shaalbim, Bethshemesh, and Elonbethhanan.
3. Ben-Hesed, in Aruboth (with Sochoh and Hepher)
4. Ben-Abinadab, in Dor; had the Daughter of Solomon to wife.
5. Baana Ben-Ahilud (Taanach, Megiddo, Bethshean and its extents)

6. Ben-Geber, in Ramothgilead (with Argob, sixty great cities)
7. Ahinadab Ben-Iddo (Mahanaim)
8. Ahimaaz, in Naphtali; took Basmath the Daughter of Solomon to wife.
9. Baanah Ben-Hushai, in Asher and Aloth.
10. Jehoshaphat Ben-Paruah, in Issachar.
11. Shimei Ben-Elah, in Benjamin.
12. Geber Ben-Uri, in the countries of Gilead,
and of Sihon King of the Amorites, and of Og King of Bashan.

It is noteworthy that these lists combined contain 23 individuals, a number that, along with the addition of the three Ancient Grand Masters, would be just one member shy of the Council's "three times nine." The ritual of the Select Master Degree, however, leads us in a different direction for the source of this number, claiming that the S. V. was constructed by 22 men from Gebal, along with Ahishar, Adoniram, and our Three Grand Master—a suggestion which includes some notable overlap, but is not identical with this list. What is clear, however, is that the job titles of the various Princes named in this passage were used as a source of inspiration for the titles of the Officers of a Council, from whence we obtain a Recorder, a Captain of the Guard, and a Steward, and also that Zabud's special identification as a friend of King Solomon provided inspiration for the particular narrative of the Select Master Degree.

Page 278-i **Kneeling for the Benefit of Prayer**

In Masonic Ritual of past eras, kneeling was commonly employed throughout the work, but it has been found sensible to eliminate most kneeling to accommodate those of our Brethren and Companions for whom, due to physical limitations and advancing age, kneeling is impractical.

Because this portion of the ritual makes reference back to the language of the Entered Apprentice Degree, however, where the candidate was first caused to kneel, we have retained the instruction here. The stage directions, however, which we have included, allow for a compromise, where those who remain standing may place their right hand upon a Companion nearer to the altar, to suggest a symbolic intention to kneel. Feel free to add an informal instruction such as "Those unable to kneel may remain standing."

In the case that no Companion present is comfortable kneeling, keep the spoken ritual the same so that the reference to the EA° is still heard.

Page 278-ii **Capitalization of Divine Pronouns**

See End Note for Page 233 on this same topic.

Page 287 **Articles for Deposit within the Ninth Arch.**

Within the Ninth Arch there should be one or more pedestals providing enough space to accomodate the empty Substitute Ark with its lid open (either hinged, or set to the side), together with a Scroll representing or containing the Book of the Law, a representation of the Pot of Manna, a representation of Aaron's Rod budded with blossoms and ripe almonds, a small piece of parchment #X, the triangular plate, and three Ancient Master's Squares.

Page 297 **Placement of Several Candidates for Obligation.**

See End Note for Page 258 on this same topic.

Page 299 **S> of S.M. as stated in Ob.**

my ey pl ou, my ha ch of ... my bo qu a thn amg th rub

The Grand Master of the Arch (District) to which your Council belongs should be able to provide further instruction in the Secret Work.

Page 304-ii **Passing the first E+ A> & approaching the N A.**

1st A. S: o s w t~ l+ f+, b@ t~ h o t~ r f+ t t~ hollow o t~ l, f@ t~ a o a s ...
D: m l h s@, m r u t~ ___
P: ... t+ c+ f e t e, m t t o+ b i+> r> ...

2nd A. S: o s w t~ r+ f+, b@ t~ h o t~ l f+ t t~ hollow o t~ r, f@ t~ a o a s ...
D: m r h u t~ ___, m l a e< f@ - s< b a s, m h' i a v p ...
P: ... m l b' t o, m h+ - v> t t> ...

3rd A. S: o s w t~ l+ f+, b@ t~ h o t~ r f t t~ heel o t~ l, f@ t~ a o a s ...
D: b h> u t~ ___ ...
P: ... m b s< i t m b> t t> - b< t a> - those a> s< t t~ f w> o h ...

4th A. S: o s w t~ r+ f+, b@ t~ h o t~ l+ f t t~ t o t~ r, f@ t~ a o a s ...
D/P: ... m r+ e smote o - m r+ h struck o ...

5th A. S: o s w t~ l+ f+, b@ t~ h o t~ r f t t~ t o t~ l+, f t~ a o a s ...
D/P: ... m t s+ f tip t r+.

6th A. S: o s w t~ r+ f+, b@ t~ h o t~ l+ f t t~ heel o t~ r, f@ t~ a o a s ...
D/P: ... m b' t o, m v> t thence - thrown u a d-h t r+.

7th A. S: *(as instructed by C. C., same as 3rd A.)*
D: t~ p i which m h' w involuntarily p< u a@ f t a ...
P: ... m s smote o - m b' e< t t~ s@ r> o t~ meridian s ...

8th A. S: o s w t~ r+ f+, b@ t~ h o t~ l+ f t t~ h o t~ r+, f@ 2 s> o a e △ ...
D/P: ... b@ b< alive ...

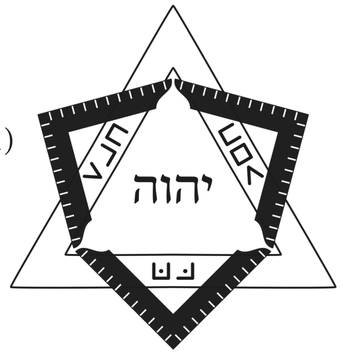
9th A. S: o s w t~ l+ f+, b@ t~ h o t~ r+ f+ t t~ h o t~ l+, f@ 2 s> o a e △ ...
D/P: ... m e> p< o+ - m h> c< o ...

The Grand Master of the Arch (District) to which your Council belongs should be able to provide further instruction in the Secret Work.

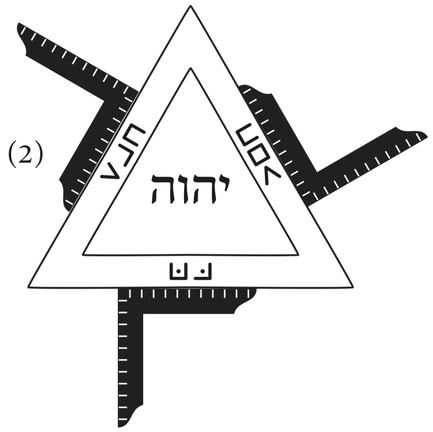
Page 308-i **Placement of Squares on Triangle in S. M.**

As the Candidate(s) visibility of this action is limited and brief, the exact placement is unlikely to matter much: **H. K. T. and H. A. should simply conform to the placement chosen by S. K. I.** As a matter of consideration, here are four apparent ways in which the Three Master's Jewels (Squares) may be placed upon the edges of the Triangle:

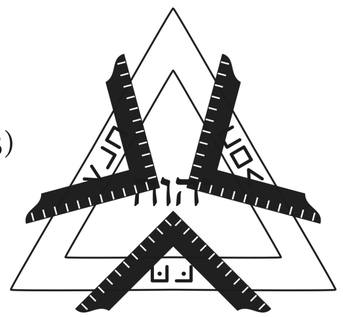
(1)



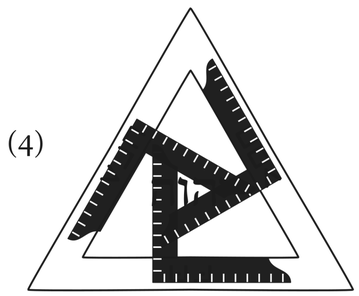
(2)



(3)



(4)



Method 1, with all arms of the Squares extending into the Triangle, is specified in the 2018 Provisional Ritual of the General Grand Council. Method 2, with squares held in the left hand applied to the edges of the triangle to form perpendiculars, would seem to allude to the way in which the R. A. word is communicated, and is specified in the 2015 Ritual of the Grand Council of Iowa. Method 3, with the arms extending out from the midst of the Triangle, may best illustrate the relationship between the Cover Words and the I. N. O. D. Method 4 may allude generally to the idea of covering or concealing:

> It is the glory of God to conceal a thing: but the honour of kings is to search out a matter. —Proverbs 25:2.

More interesting than the specific placement is the fact that this action is at odds with the legend presented in the Royal Arch Degree, where the squares are discovered upon penetrating the Arch and descending into the Vault, but before the sun at meridian height allowed for discovery of either the Ark or Pedestal. This difference is owing to the separate historical transmission of this degree.

Page 308-ii **Capitalization of Divine Pronouns**

See End Note for Page 233 on this same topic.

Page 309-ii **Twenty-two from Gebal, Ahishar, Adoniram...**

Hebrew pronunciations given in this entry are informational, but not required. Further, the personal names of Solomon and Hiram, and the place names of Lebanon and Tyre should always be pronounced in their familiar Anglicized form, as used in the Craft Lodge.

The Select Master Degree states that there could be no more than 27 men employed in the erection of the Secret Vault: Twenty-two from Gebal, Ahishar (Solomon's Grand Steward who is eventually replaced by Zabud), Adoniram, and our Three Grand Masters:

Gebal (גְּבַל / ghev-al', or Latinized, gheb-al'), pronounced not with an initial J- sound, but with an unstressed-yet-hard G, was the Hebrew name of a city in Phoenicia, which is the same as modern day Byblos, Lebanon. In Arabic, the J sound is used, and in this tongue it is still known as Jbeil or Jubayl.

Its ancient name means a twisted cord, border, boundary line, or limit, while its modern name, Byblos, comes from the Greek word for Papyrus.

With the addition of the masculine plural suffix -im (-eem), Gebal can be rendered as **Giblim** (גִּבְלִים / ghib-leem), **Gebalim** (ghev-a-leem), or further Anglicized as **Gebalites** or **Giblimites**, all referring to the men of this city, which was under rule of the Phoenician King, Hiram of Tyre. Known for their craftsmanship, 1 Kings 5:18 says that "Gebalites" (which is simply translated as stone-squarers in the King James Version) prepared the stones for the Temple. As evidenced by this translation, their name has become synonymous with stone masons. The Brothers or Men of Tyre in a preceding degree, were known by names beginning with Jubel, which may share the same derivation as **Gebal**, thus the Faithful Giblimites and those wicked men of Tyre actually all hail from the same city.

Ahishar (אֲחִישָׁר / akh-ee-shawr'), the Steward of King Solomon's Household. His name is comprised of akh (אָח / awkh) meaning "kin" which bears a first person possessive -iy suffix (becoming, "my kin"), together with the word shir (שִׁיר) meaning "song"; or perhaps rather elided with the word yashar (יָשָׁר) meaning "upright."

Taken together the name Ahishar means either "Brother of Song" or "my Brother is Upright." The latter possibility hints at the distinction in the performance of his duty which led to his demise in the legend of our Select Master Degree, after which his duties were **bestowed** upon Zabud (זָבוּד / zaw-vood') *(See second End Note for Page 277.)*

Adoniram (אֲדֹנִירָם / ad-o-nee-rawm'), elsewhere called Adoram (וַאֲדֹרָם / ad-o-rawm'), was the Son of Abda and King Solomon's chief officer over the Tribute (tax collection), meaning that he had oversight of the regional tributary officers. (*See second End Note for Page 277.*)

His name means "my Master has Exalted," although among Masons, it has sometimes been understood as Adonhiram (אָדוֹן-חִירָם / aw-don khee-rawm') "Master Hiram."

He is mentioned in 1 Kings 4:6 and 5:14. The Royal Master Degree names him as the Fellowcraft who converses with Hiram Abiff, being given an indication

as to where the WORD will be buried, but the Select Master Degree names him as Captain of the Guard during the construction of the Secret Vault. If this is indeed the same character, it indicates that he proved worthy of the trust imposed in him, and earned a promotion that allowed him to assist in carrying Hiram's plan into execution. His duties as a Tributary Officer would imply that one of his principal responsibilities was to Guard over the wealth accumulated by King Solomon, the foremost items of which would be those valuable Sacred Treasures deposited in the Secret Vault.

Solomon (שְׁלֹמֹה / shel-o-mo'), son of David, and second King of the United Kingdom of Israel & Judah. His name is derived from the word shalem (שָׁלֵם / shaw-lam') meaning complete, sound, or peaceful, and shares this root with the name of the city from which he ruled: Jerusalem (יְרוּשָׁלַם / yer-oo-shaw-lah'-im.)

Hiram (חִירָם / khee-rawm') or (חוּרָם / khoo-rawm') a name shared by the King of Tyre, and by an artificer of Temple artifacts mentioned in 2 Chronicles 4:16, **Hiram Aviv** (חִירָם אָבִיו / khee-rawm awh-veev) or **Hiram Abiff**. Aviv (Abiff) translates literally to "his father."

In addition to the above personal names from among the 28 total men (including Zabud) employed in the erection of the secret vault, and also to Gebal, the name of the city of origin of the remaining twenty-two, a brief enumeration of the other associated place names is also warranted:

Lebanon (לְבָנוֹן / lev-aw-nohn') meaning "whiteness", is the mountainous region parallel to the Mediterranean coast which begins in Galilee and extends north for about 150 miles, having been named for its snow.

Tyre (צוֹר / צֹר / tsore) meaning "a rock", a Phoenician coastal city, settled by the people of Sidon to establish a new harbor. It became the leading city of Phoenicia in 969 BCE under the reign of King Hiram I.

Sidon (צִידוֹן / tsee-done') a Phoenician city north of Tyre. Its name means "hunting", and is used in this case in the sense of catching fish.

Phoenicia (Φοινίκη / foy-nee'-kay) is the term which eventually came to be used for the whole geographic coastal region of what is now modern Lebanon including adjoining parts of modern Syria and Israel. This region, notable for its merchants and importance in cross-border trade, is where the first alphabetic writing system came into existence. It was a Consonantal Alphabet (or "abjad") which is referred to today as Proto-Sinaitic or Proto-Canaanite, and eventually became the Phoenician alphabet (from whence we derive the English word Phonetic, meaning "representing sounds.") This alphabet in turn gave rise to Paleo-Hebrew and Greek. Curiously, the number of letters present in the Phoenician and Hebrew Alphabets is twenty-two, corresponding with the number of men from Gebal.

Page 315 **... an Ancient Number, and a Usual Number.**

See End Note for Page on this same topic.

END OF NOTES (Last Revised 2024 September 17)

CHANGE LOG

Note– **This change log is an appendix, useful for those who are maintaining derivative versions of this ritual, as a way to easily identify changes that have been made, and which might be considered for inclusion in such versions. It is our recommendation that the change log itself be omitted from derived versions of the ritual.**

Version 1.0 (January 2025)

Initial Release.

- Published Hardcover, Softcover, and Digital versions as "Ritual of the Cryptic Degrees: Reference Edition" under the Creative Commons Attribution 4.0 License.
- This initial release was labeled "FIRST EDITION" or "2025 EDITION", as version numbering wouldn't be adopted until the next release.

Version 1.1 (April 2026)

Content Changes:

- Since "Reference Edition" is the distinguishing part of the title of this work, in all current and future revisions, distinguishing it from other forms of the Cryptic (Royal & Select Masters) ritual, all other "Edition" language such as "First Edition" or "2025 Edition" has now been modified to read "VERSION 1.1 (April 2026)" instead.
- Added an "Example Copyright Page" on the reverse side of the actual copyright page, to demonstrate how an adopted and amended version might look.
- Moved Edition Notes to the front instead of the end of the document, and rephrased the first line to say "The 'Reference Edition' on which this is based" instead of "this Reference Edition" so that the Edition Notes may be left intact in derived/amended editions without becoming inaccurate.
- Changed "this meeting" to "this assembly" in the "Vouchment for Affiliation" to match the language used in "Vouchment for Election of Candidate"
- Added the optional Marshal and Musician to Figure 1 (Officers of the Council), and to the list of Appointive Officers at the top of the "Introductory Remarks." They were already present in Figure 2 (Officer's Jewels.)
- Added the abbreviations for the three characters of the principal officers in the Royal Master Degree to the top of page 235. (K. S., H. K. T., and H. A.)
- Corrected stage direction "and returns to station" to read "and returns before station", since all officers and Companions are still on the level due to the Closing Charge at this point.
- Replaced the auxiliary illustration of the Cherubim with extended wings upon the Mercy Seat of the Ark of the Covenant on page 266 with a better illustration specifically drawn for inclusion in this book.

Formatting Changes:

- Converted document source to .rit format.
- Added roman numeral page numbers to the front matter prior to the Table of Contents, (with the exception of the Title Page, Copyright Page, and the blank reverse side of Figure 1.)
- Some entries in the Table of Contents are present for logical grouping, but are out-of-order, and these entries are now shown with their name and number in italic. That was the intent previously, but was not applied consistently.
- Line numbering is now on the outer edge of all regular pages, instead of on the left edge, to prevent numbers from being hole punched or hidden in the binding. This was the standard for the manually typeset rituals for other York Rite bodies in Oregon up through the 1970s, but was a feature lost in the move to word processors. With the .rit format, this feature has been restored.
- Page numbering is now on the outer top corner of each page, or at the bottom center of the opening page of each Chapter or Major Section.
- A mark has been added to easily identify the line number where each new speaker begins. A unique mark is used for the Illustrious Master since he is most frequently the one dialog is being exchanged with.
- The name of the current section in the page heading has been aligned to the inner edge.
- The size of all illustrations has been slightly increased.
- Restored the dashes between the officer's abbreviation and their spoken lines, which was omitted in the previous release only as a time-saving measure.
- Started the Select Master Lecture one line lower on the page so that the first sentence of the paragraph mentioning Zabud doesn't get broken between pages unnecessarily.
- Added the degree name above the section heading for the Working Tools in both degrees, since it corresponds with an entry in the Table of Contents.
- The Select Master Emblem, shown on the outer edge of the page where Opening and Closing begins, as an aid to finding the most frequently needed pages for use at a stated assembly, is now even closer to the outer edge of the page, taking the space where the first three line numbers would go on an ordinary page.
- Word-wrap on Endnotes 277-i and 308-i have been adjusted to allow for the corresponding diagrams to be enlarged.
- Page 331 has less vertical spacing between elements, allowing for the Endnotes to conclude on page 332, reducing the page count by two.